

# The Expositor

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## Preaching With Power: Preaching Doctrine, III

DAVID JAMES BURRELL, D. D. LL. D.

(Four years ago we carried the best series of articles on practical preaching that ever appeared in *The Expositor*. The series later was made into book form and sold at \$1.50, almost the price of *The Expositor*. It is therefore a pleasure to tell you that we have secured the same author, David James Burrell, D. D., one of the three leading preachers in America. The titles of this series will be:

1. Preaching Christ.
2. Preaching the Word.
3. Preaching Doctrine.
4. Preaching Sin.
5. Preaching Benevolence.
6. Sticking to the Text.

This will furnish a post-graduate course for any preacher, old or young, and incidentally the reading of the articles will improve the quality of—well, that other preacher's sermons.)

### III.

#### PREACHING DOCTRINE.

The outcry against doctrinal preaching is not to be wondered at; for since "the carnal mind is enmity against God" it is not to be expected that it would take kindly to the truths which center in him.

Nor is there anything new in this. Human nature is a constant factor in all the problems of life and history. The first born of the children of men took umbrage at the doctrine of vicarious sacrifice; and Cain's posterity have insisted on the validity of bloodless oblations down to this day.

But the results of minimizing truth are always evident in life and character. Show me a parish where the minister yields to the popular protest against doctrinal preaching and I will show you—if time be given for the ripening of the tares—a barren church, barren in both character and usefulness.

I. The reason is plain. "As a man thinketh in his heart so is he." The word "belief" is traced to the Saxon *by-lifian*; that is, the thing a man lives by.

Water cannot rise higher than its source. An atheist, being without God, is without any authority back of his moral sense; wherefore, if he respects the common sanctions of morality it can only be from motives of expediency or conventionality. A secular Evolutionist, being yoked up in his birth and destiny with the lower orders of life, can logically and obviously develop no higher type of goodness than a tractable beast of burden. Where there is no faith in divine authority every man is of necessity "a law unto himself," doing that which is right in his own eyes; and where there is no confident hope of immortality what better can

be said than, "Let us eat and drink, for tomorrow we die?"

It is clear, therefore, that faith must go before works; not alone, certainly; for "faith without works is dead;" but as the substratum of life. This is conceded in every province except that of religious things. No one would trade with a grocer who did not believe that it takes sixteen ounces to make a pound; or sail with a skipper who did not believe that safety lies in following the chart and compass; or vote for a candidate who did not believe in the fundamental principles of civil right and justice. But why should a creed be required of tradesmen and politicians and everybody else with whom we have practical dealings, while ministers are enjoined to steer clear of it?

This is the folly of near-sighted men. Alexander Pope gave expression to it in the couplet: "For forms of faith let canting bigots fight,

His faith cannot be wrong whose life is right." Which is much like saying, "Let fools look after the fountain so long as we drink at the taps." It cannot be expected that the impenitent will accept Christ until they know that he was what he claimed to be and that he has power on earth to forgive sin. Woe be to us, therefore, if we preach not the doctrine of Christ as the only-begotten Son of God! Nor will our people "grow in grace and in the knowledge of Christ," unless we persuade them of the sweet reasonableness of his teaching as exemplified in his life, so that they may be inclined to follow him.

II. But there are wise and unwise ways of preaching doctrine.

(1) To begin with, the note of sincerity must ring through and through it. Of course, no honest man can preach beyond the measure of his own conviction. It has been intimated that one who is not firmly persuaded in his own mind as to the divinity of Christ or the trustworthiness of the Scriptures would do well to say nothing about them; but manifestly that is impossible in the case of a minister who is under a solemn vow and covenant to 'maintain and defend' these doctrines and to declare the whole counsel of God. Silence is not always golden. One may betray a trust without opening his lips. I have heard it said that the level of honesty in some modern pulpits is far below that of the market place. No counterfeit rings true; and however the world may flatter a minister for malfeasance, it knows that "an honest man's the noblest work of God."



(2) It is not too much, moreover, to expect of a minister that he will preach what he does believe with the positiveness of a Yea and Amen. He has no option in these premises, whether he be called a dogmatist or not. If the truths which he affirms were a mere matter of personal opinion he might be excused for mouthing and mumbling them, but he speaks with the authority of a "Thus saith the Lord." He is commissioned to declare the whole divine counsel, and he finds that counsel in the authoritative Word of God. It is for this reason that candidates for the ministry who have not made up their minds as to whether the Scriptures are believable or not should be required tarry at Jericho until they find out. The man in the pew is not likely to be satisfied with the "I say so" of the man in the pulpit. He wants to know what God says. The preacher who supplants the authority of Scripture with his own foolish ifs and perhapses is the Bombastes Furioso of all dogmatists and the pulpit is no place for him.

(3) Still further, the preaching of doctrine must be with great modesty. In so far as there is any assumption of infallibility it must be only and absolutely the infallibility of God's Word and not his own. The moment the factor of personal opinion enters into the business in hand that moment the preacher is bound to concede to any and every one of his hearers the right to differ with him. And just here is where dogmatism comes in. It is one thing to know and another to think we know. Mark Twain sagely observes that "it is better to know a few things that are so than to know a great many things that are not so." The only things that can be definitely known in the province of the spiritual life are those which are divinely revealed to us. These can be stated on the authority of the Word, assuming that the minister believes it. As to the rest of his preaching, its effectiveness depends upon the logical persuasiveness with which he presses upon the minds and consciences of those who hear him.

(4) It thus appears that preachers would do well to avoid an air of omniscience. One of the shibboleths of success in homiletics is "I don't know." For it is a true saying that any fool can ask questions which no philosopher can answer. For example, "If God be sovereign, how can man be free?" Not even Jonathan Edwards could tell. The fallen angels were lost in the labyrinth of "fixed fate, free will, foreknowledge absolute." But we know, on the one hand, that if there is a God anywhere in the universe he must be sovereign and, on the other, that we are ourselves possessed of sovereign wills. The fact that we cannot find the nexus proves nothing. "There are many things," as Lord Dunsyre says, "which no fellow can find out." If we knew everything we should ourselves be gods. There are many things in Scripture which we cannot explain; but they are none the less true on that account. Daniel Webster wisely said, "If I could understand everything in the Bible I couldn't believe that God wrote it." In the common affairs of life we do not insist on understanding things. There is more of mystery in a single drop of blood under the nail of my little finger

than all the scientists and philosophers on earth can find out. Wherefore it is a mistake for preachers to undertake a solution of all problems which are propounded to them. In some cases a fool is best answered according to his folly. There is an old story of a mother in Israel—one of those old-fashioned mothers of whom Cowper sings who "just know, and know no more, their Bibles true"—who was being chaffed by a young scientist for her faith in Scripture.

"You don't mean," said he, "that you believe it all from beginning to end?" "Certainly I do." "The story of the Creation?" "Exactly." "The Flood, and the Cities of the Plain and Lot's wife and all those other fables?" "Assuredly I do." "And Jonah in the whale's belly?" "Without a doubt." "But why?" "Because they are written in the Scriptures. I settled that matter when I became a Christian; taking the Scriptures to be my infallible rule of faith and practice; so when I find anything there, that settles it." "And you want no other evidence as to Jonah in the whale's belly?" "No; but if I ever do I'll ask Jonah when I get to heaven." "Yes, but suppose Jonah shouldn't be there?" "Well, then you can ask him."

(5) Moreover, in the preaching of doctrine due attention must be given to the place of emphasis. All truth is of value; but some truths are more practically vital than others. As in the study of natural science it is more important to know about the law of gravitation than to solve Darwin's perplexity about the diversity of feathers in pigeon's tails; so it is of more vital concern to our hearers that they should have a clear understanding of the divine plan of salvation than they should be advised as to the particular kind of ointment that ran down Aaron's beard. In our very natural desire to say something new and original we are always in danger of getting so far out of the beaten path as to lead our people nowhere in particular. All the best things in the world, like John 3:16, are old. Air and light and spring water are as old as Adam; and, among all the inventions in the patent office you will find no improvements upon them. Truths are like forces, in that the best we can expect is to make new adjustments and applications of them. To paint sin as Milton did, "fierce as ten furies, terrible as hell," so that men shall hate and abhor it—to paint Christ in such glowing colors of love and gratitude that all shall see him as the chiefest among ten thousand and altogether lovely—to paint the cross so vividly as to persuade our hearers of its sole efficacy as the sacrifice for sin—to paint the Christian life in terms that shall attract all who aspire after peace and character and usefulness—to paint heaven so that it shall spring a rainbow arch of promise over all the toils and sorrows of life's journey—these are achievements worthy of all homiletic art. And they are really the masterpieces in the gallery of life. The saving truths are what the people long for. The bag of pearls is nothing to a Bedouin who perishes of thirst. As the hart panteth after the water brooks, so do our congregations long for a draught from "Siloa's brook which flows fast by the Oracle of God."



(6) And, withal, these doctrines must be preached with simplicity. It is a bad sign when one sees his hearers knitting their brows as if they were saying inwardly, "I wonder now what the good man is driving at." They may give you credit for profundity; but when one preaches "above the heads of his congregation," it usually means that he is preaching above his own head. When one really knows what he thinks he can express it so that everybody can understand it. Profundity is mud; sublimity is fog; simplicity is light. The pulpit is not "the throne of eloquence," but a gateway into the green pastures where sheep and lambs together graze on spiritual truth.

(7) And, finally, it devolves upon those who preach doctrine to preach it without fear or favor. In this respect the method of Jesus is largely at variance with that of the best of us. He preached sin with hell following after, and never minced his words. How he hated shams!

Observe his fearless defense of his little ones, his championship of the lonely and neglected. See the lightning flash from his lips against the pretentious religiosity of the Scribes and Pharisees, the religious leaders of their time! He was no respecter of persons; no more must we be. But, like him, we must mingle our ardor with persuasion. The most boldly direct and heart-searching of his discourses closed with the entreaty: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

And, when all is done, it remains to translate doctrine into life. No truth is worth while unless it can be resolved into character and good works. Having done our best in the clarifying of the gospel, our words will be "as water poured upon the ground which cannot be gathered up again," unless our hearers are moved to say, "I will now go out to my home, my office, my workshop, and live that way."

## The Dollar That Goes To Church—II

### The Capital Invested in Church Property in General

W. C. Poole

The Church Census for 1906 reports:

Number of churches .....	212,230
Number of communicants .....	32,936,445
Value of church property .....	\$1,257,575,867
Debt on church property .....	108,050,946

That report was ten years ago and not all churches reported under the method used to get the figures. The report for 1913 grand totals as follows:

Ministers .....	176,024
Churches .....	223,735
Communicants .....	38,059,498

It is a safe estimate that at the time of this writing (1916) there are in the United States over 225,000 churches, worth over \$1,500,000,000, and with a debt of \$150,000,000. It is almost impossible to total up the running expenses, but they are safely estimated at \$250,000,000, for improvements and all purposes. In plain words the church is more than a billion dollar corporation, doing business of \$250,000,000 a year on invested capital of one billion and a half dollars. If we attempted to pay six per cent dividend on invested capital we would need an income of nearly \$100,000,000—or to be more exact—\$90,000,000 more. This would bring the annual business of the church up to nearly \$350,000,000.

When it is remembered that the United States Steel Trust is reported to have:

Outstanding stock—common.....	\$ 508,302,500
Outstanding stock—preferred....	360,281,100
Bonds .....	620,501,377
	\$1,489,084,977

In other words, the capital invested in churches may be compared with the capital invested in the Steel Trust, which ought to entitle them to be considered with great business care.

The misfortune of church and charity work in the past has been the inability to direct the disposition of the money, as can be done with government finances, to prevent waste. When

a few people want a church and any one of their number wants to pay for it, who shall stop them? No matter how foolish the enterprise is, or how badly it is located, no one can well interfere. It is conversely true that when people do not want a thing, who can compel them to pay for it if they do not order it? The question of many churches has not been a question of real need, but a question of some people wanting them and being willing to pay for them. These good people who have initiated the enterprises have often had zeal without business knowledge and judgment. More than one building has been the result of strife which brought division. This was specially true during the last century. In the city of Wilmington, Delaware, has stood until recently, on one street between Sixth and Tenth streets—a space of not quite four blocks—three great Presbyterian churches, with a value of perhaps \$500,000. The last of these churches was built in 1856, so that none of the promoters are perhaps alive now. Methodism has another similar situation in the same city. These fathers of old might have used better business judgment in matter of location. The Catholics with their more central authority have certainly used better business judgment in locating and building their churches to meet their needs than have the Protestants. We Protestants could do well to take a few lessons from them in this matter.

It is unfortunate that the local congregations sometimes will not submit to their leaders. An attempt at consolidation of weak and unneeded churches was attempted by the leaders in Delaware and Maryland six years ago. A committee was formed of Presbyterians and Methodists, and in small hamlets where two churches existed and only one was needed, the weaker was closed. Within a year they were all open again, not by the authority of the higher church powers in either denomination, but because the few followers in each local village would not go to another church, and opened them contrary to



instructions from higher authority, and as deeds were held by some local trustee or trustees, nothing could be done.

Next to the waste of money in wrong location, is the waste which comes from wrong plans. It seems to me that every denomination should have a board of architects which should at least require the right to supervise and reject plans which will never be what the people need. Most churches are built on a wave of enthusiasm and zeal. Sometimes the projector of the enterprise is youthful and without experience. Experienced men usually let him plunge along and discover his mistakes too late. Some congregations permit their pastors to do all the planning. At least they follow his lead. Sometimes such congregations discover their mistakes when it is too late and they have to pay the bills.

One congregation was unfortunate enough to have a well meaning member die and leave it a few thousand dollars for improvements. When the money was spent, the congregation declared that they were glad she did not leave a larger sum, for the more that was spent the less church they had to use. Let any pastor who has studied Church Architecture of a hundred or more churches recall the awful mistakes he has seen, and he will probably conclude with me that at least twenty-five per cent of the money spent for building and repairing churches is actually wasted.

The best investment the larger denominations in America could make would be to have a board of Church Architects and Free Plans, and then specialists and experts among their ministers at special salary to go and conduct many of our building enterprises. Why is there not a field for such men as there is for evangelists in our churches. Some men are gifted for such work. I know a minister who has left a half dozen creditable buildings which will be an honor to his work in years to come. The difficulty would perhaps be to find the men who would be willing to make the sacrifice. However, this might be if they were specially set apart for that work and known as such.

The Christian Scientists deserve credit for their wise locations and plans. Their million-dollar edifice in Boston, as well as all other buildings which I have seen built by them for churches, have impressed me with two facts. First, the real estate value will increase. Second, if the whole Christian Science movement subsides and dies out, their present buildings could easily be converted into many other uses and in many cases for banking houses. For this business judgment they deserve credit.

I know one congregation which recently moved, but sold its site for \$80,000 which cost only \$3,000 in 1846. Few states require taxes on church buildings used for places of worship. Specially low prices are usually offered by real estate men to induce desirable congregations to locate on their lots. Money spent in real estate in cities is nearly always safe. I purchased a church lot in 1908—only eight years ago—for \$3,400 which would easily sell at public sale today for \$12,000 if building was burnt. Get the lot in the right place and get all you can buy if you have to worship in a tent and tabernacle for several years. It costs nothing

either for taxes or repairs to keep a church site on which worship is held. It costs a great deal more sometimes to have wrong plans or a big debt.

Sometimes, like a rich man's son, a congregation inherits wealth which it does not know how to use. A big down town congregation in New York which had become very small, recently sold its site for a business location for \$400,000 and built a fine edifice in what has already become an undesirable location, but for which they could not get one-fourth of the money they have invested, because no one wants the expensive building. This is repeated many times every year in American cities, and it seems a very great misfortune for the cause that there is not some competent authority to direct congregations in such times. Such mistakes cannot be corrected. It is a terrible loss of the Lord's funds.

I have not discussed the 54,214 parsonages, valued at \$143,495,653, as reported in the 1906 census report for churches. Of these the Methodist bodies had 20,837, valued at \$36,420,655. Make a point in saving in having a parsonage for every church.

I note a tendency to build these over large and over costly to maintain in recent years. Most ministers have to make careful calculations before they pay a coal bill of \$100 or \$150 a year for heat alone, in addition to extra house help to care for them. At least some of the pastors who succeed the men who build such parsonages seem so to think.

On the other hand, a larger waste occurs in many sections of the country where the minister is required to furnish his own home. This occurs in all denominations unless it be Catholics, who usually build a home when they build a church. Perhaps the Episcopal Church is next best to the Catholics in furnishing rectories. Additional expenses for moving are always high, but specially so for ministers. Only about one-tenth of the total number of congregations furnish a home for the minister. Some furnish a house without furniture. Some furnish both. Others furnish even the dishes. These items make a difference of from one hundred to a thousand dollars a year in the actual support of a minister. In addition to the yearly rental value the saving in moving expenses will probably total a million dollars a year for the fifty thousand ministers of the 200,000 in America who move each year. This would allow a minister an average pastorate of four years. Moreover, not all homes are suitable for ministers with study properly located, convenient parlor and sufficient guest chambers.

When it is remembered that the total seating capacity of all churches in the United States in 1906 was only 58,536,830, or only about sixty people in every hundred could find a seat if all attended church at one service, it cannot be claimed that we have too many churches. This cry heard in many places should be run to the ground at once.

Nor should we enter into wholesale condemnation of the business method—or possible lack of it—which has been exhibited in many churches, especially when we see factories costing hundreds of thousands of dollars idle



and a failure. Even some expensive and costly baseball fields could seat a few more than attend. Quite a few men noted for business sense have built big summer hotels which did not pay back ten cents on the dollar invested in them. Not all theaters have been successes, and some very costly opera houses have failed. In one city I visited last winter it seemed that every fourth house was vacant. If the churches

have been deficient in business judgment, they are not alone.

This, however, will not excuse them for making the same mistakes over again. Another decade will probably see expert knowledge and wisdom guiding every dollar so as to double its efficiency and usefulness in the Lord's work as we are beginning to see now in the bigger business boards of the churches.

## The New Task for the Church

Alva Martin Kerr

The Great War has created a new crisis in the world-mission of the church and its Christianizing forces. Christianity is face to face with an undertaking so stupendous in magnitude, so difficult in its intricate and stubborn nature, that it may well tax faith to its profoundest depths.

The whole world will have to be made anew when this awful cataclysm is past! Unless it can be done in a manner more genuinely Christian than the nations of the earth have as yet experienced in their national and international relationships, this war will be followed by others more disastrous.

The church never before set for herself such a task!

In Europe, she must overcome the racial hatreds which are centuries old and which now have been suddenly intensified and embittered by the violence and barbarism of a most ruthless war. She must appease an inherent sense of human justice which will cry out for the avenging of insults and the redressing with unmeasured severity of grievous wrongs. She must mitigate ancient antagonisms now made new and frenzied. And she must so counteract ambitions age old that she may be able to cement together the broken fragments of international life through the congealing and healing genius of Christian love and peace.

She must breathe righteousness into the readjustments and re-formations of states and nations, and the spirit of Christian equity into the socializing and nationalizing of many industries. She must help to find a way to assimilate into the social and industrial structure of the world the human salvage—the cripples, the diseased, the prematurely aged, and the moral derelicts among both men and women; for there is always an ethical as well as a mental and physical wreckage in the wake of war!

And above all she must counteract so far as possible the widely proclaimed intention to continuously and permanently isolate a great nation and a great people from any real part and place in the future development of the world.

In America, the church has her own great problems added to all of this. She must fit us to consummate the larger world-responsibilities which fall upon us here because of the poverty and helplessness of Europe—a work we have already in part begun, in assuming much of the care of the oriental missions which hitherto have been supported by the churches across the sea, and by the unprecedented lavish giving of workers and relief to alleviate the suffering within the nations at war. But we can not now

tell what still larger task of world evangelization and Christianization the Christian forces of America may yet have to carry almost single handed and alone while the church in Europe is re-creating itself.

The church here must spiritualize our own national life and institutions to prepare us for the sublime privileges of dominant world-leadership in which we may find ourselves at the close of this struggle of European exhaustion.

She must prevent as far as possible the deliberate planning for industrial combinations in America to take unchristian advantage of bleeding and impoverished people, and under the lust of greed wring profit for ourselves out of their misery and misfortune!

She must keep our own nation from being carried away by the present mad rush into militarism. And, above all, she must neutralize the widespread propaganda which, if unintentionally and unconsciously, is tending to teach us to have the same suspicious fear and jealous apprehension of the other great nations of the world which heretofore we ourselves have marked as the most debasing and the most war-engendering spirit of European nations one towards another. It has been our freedom from this thing which has been the most distinguishing as it has been the most beautiful characteristic of the United States in its world attitude and relationships.

But, confused by the distant clamor of battle, and misled by the biased judgment of fearful hearts and the more inexcusable intrigues of those who would make for personal political and industrial gain, we are being taught to fear and mistrust our erstwhile friends. And the very men and periodicals that now are the most clamorous against the motives and intents of our neighbor nations are the very ones who up until two years ago were denouncing as wild jingoism every suggested fear of Japan and Germany!

It is the ancient tale, retold in many generations, of how the pestilential fever of Mars scatters its suspicious fears and hatreds into the very souls of those who gather round and look upon the scenes of bloody conflict! It is the stirrings which struggle for birth of the Mob Spirit, a spirit which burns and spreads with unreasoning passion and halts not until it stands dazed and penitent in the midst of the ruin wrecked by its own impetuous and unmeditated madness!

Our peculiar greatness and peaceful influence as a nation has been due, above all other factors, to our utter immunity from distrust and suspicion and our absolute insistence that every



nation's heart was right towards us whatever its word or action. That distinctively American spirit and optimistic faith has given us a place all our own in the brotherhood of nations. It has disarmed hostility and created a more wholesome respect than is ever generated by armies and navies. It is the one thing which stands invincible against the war spirit of Europe with its possible combinations of embattled hosts! It is the one absolutely Christian spirit! And it is the only approach which will open for us a peaceable avenue into the council chambers of the world.

If the church, obsessed with its own petty jealousies and suspicions, shall allow this divinely ennobling spirit to slip away from the heart of America, it will have violated its superlative national trust!

Whatever may be our ideas of "Preparedness," and the plans to which politics or expediency has driven us as individuals, the church of Jesus Christ must ever hold fast its Christian ideality and maintain our most exalted national spirit!

Pleasant Hill, Ohio.

## BURNING QUESTIONS

### MARION LAWRENCE

#### QUESTIONS WHITE.

1. Do you know that the church receives more new members through the Sunday School than from all other sources combined, several times over?

2. Do you know that 70 per cent of all conversions occur under 20 years of age, and 96 per cent under 25 years of age?

3. Do you know that there are more than 20,000,000 boys and girls of the teen age in North America?

4. Do you know that a boy or girl won for Christ in the teen age or younger is usually worth to the kingdom of God many times as much as one converted in mature life?

5. Do you know that the Sunday School is the church's whitest and most inviting field, and that more than 80 per cent of its membership by conversions comes through the Sunday School?

6. Do you know that it is easier and cheaper to win a boy or girl for Christ than to win a man or woman?

7. Do you know that the church owes its very life to the Sunday School, and that if it were not for the additions to the church from the Sunday School, the church membership would continually decrease?

#### QUESTIONS BLACK.

1. Do you know that probably half of all the Sunday School members are never won for Christ?

2. Do you know that half a million boys and girls in their teens drift out of the Sunday School every year?

3. Do you know that 68 per cent of all criminals committed their first crime in the teen age?

4. Do you know that approximately 25 per cent of the Sunday School enrollment changes annually, thus increasing the necessity of doing our best today?

5. Do you know that only one church member in four in North America is in Sunday School at all?

6. Do you know that it takes four Sunday School officers and teachers a whole year to bring one soul to Christ and into the church?

7. Do you know that the Sunday School is languishing for a sufficient and adequate corps

of competent, trained teachers who have a passion for soul-winning?

8. Do you know that every Christian has a personal responsibility upon him in the winning of the world to Jesus Christ?

9. Do you know that by Christ's own word there are but two classes in every Sunday School, the saved and the unsaved?

10. Do you know that the church and Sunday School have greatly neglected their most important mission of soul-winning so that many thousands of churches every year do not show a single addition upon confession of faith in Jesus Christ?

#### HOPE.

(See front cover.)

This picture is one of the virtues painted by Burne Jones, a modern English artist. The girl, representing Hope, is putting her left hand through the cloud of despair. In her right hand is a branch of blossoms representing hopes. Some of the blossoms have fallen to the floor of the prison, representing hopes that have been fulfilled. Beyond the walls is the sinful city, but she is not thinking of sins but of hopes. Her graceful figure is set off by the square cornered barred window.

The workman was digging.

The wayfarer of the inquisitive turn of mind stopped for a moment to look on.

"My man," said the wayfarer at length, "what are you digging for?"

The workman looked up.

"Money," he replied.

"Money," ejaculated the surprised wayfarer. "And when do you expect to strike it?"

"Saturday," replied the workman, and resumed operations.—London Opinion.

Lincoln and religion—and the shackles are struck from the wrists of millions of slaves!

John B. Gough and religion—and the national curse of strong drink is assailed by a freeman who was not afraid.

Roosevelt and religion—and the business world is awakened to the righteous demands of the square deal!

Wilson and religion—and the shame of corporate corruption in New Jersey is erased!

Taft and religion—and the war-cursed empires are invited to join with us in a perpetual bond of peace!



# "The Blackest Page of Modern History"

Herbert Adams Gibbons, Ph. D.

Author of "The Foundation of the Ottoman Empire," "The New Map of Europe," etc.

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[The following consists of extracts from the book with the above title which are reproduced by permission of the publishers. The foreword is Gen. 4:9. From 1908 to 1913 the author enjoyed exceptional opportunities of traveling in European and Asiatic Turkey, of becoming acquainted with the men who were guiding the destinies of the Ottoman empire, and of witnessing the fatal events that changed in two years the hope of regeneration by the Young Turks party into the despair of desolation. He was in Adana in April, 1909, when the enthusiastic loyalty of the Armenians to the Young Turks was rewarded by a massacre of thirty thousand of them in Cilicia and northern Syria. Their blood was spilled before his eyes in Adana.—Editor.]

The author's claims, which are fully substantiated are:

In April, 1915, the Ottoman government began to put into execution throughout Turkey a systematic and carefully-prepared plan to exterminate the Armenian race. In six months nearly a million Armenians have been killed. The number of the victims and the manner of their destruction are without parallel in modern history.

The Armenians, as a race, have never been, and are not, a menace to the security of Turkey. They are blameless of the charge of disloyalty, which has been the excuse for their massacre and deportation.

The preservation of the Armenian element is absolutely indispensable to the well-being and prosperity of the Ottoman Empire. It has been proved through centuries that Christians and Moslems are able to live in peace and amity in Turkey, which is equally the country of both.

The German government could have prevented this effort at exterminating the Armenian race, but has chosen not to do so. There is grave reason to believe the German government has welcomed, if not encouraged, the disappearance of the Armenians from Asia Minor, for the furtherance of German political and commercial designs on the Ottoman Empire.

In the autumn of 1914, the Turks began to mobilize Christians as well as Moslems for the army. For six months, in every part of Turkey, they called upon the Armenians for military service. Exemption money was accepted from those who could pay. A few weeks later the exemption certificates were disregarded, and their holders enrolled. The younger classes of Armenians, who did not live too far from Constantinople, were placed, as in the Balkan wars, in the active army. The older ones, and all the Armenians enrolled in the more distant regions, were utilized for road, railway, and fortification building. Wherever they were called, and to whatever task they were put, the Armenians did their duty, and worked for the defence of Turkey. They proved themselves brave soldiers and intelligent and industrious laborers.

In April, 1915, orders were sent out from Constantinople to the local authorities in Asia Minor to take whatever measures were deemed best to paralyze in advance an attempt at rebellion on the part of the Armenians. The or-

ders impressed upon the local authorities that the Armenians were an extreme danger to the safety of the empire, and suggested that national defence demanded imperatively **anticipatory** severity in order that the Armenians might be rendered harmless.

In some places, the local authorities replied that they had observed no suspicious activity on the part of the Armenians and reminded the government that the Armenians were harmless because they possessed no arms and because the most vigorous masculine element had already been taken for the army. There are some Turks who have a sense of pity and a sense of shame! But the majority of the Turkish officials responded with alacrity to the hint from Constantinople, and those who did not were very soon replaced.

A new era of Armenian massacres began.

At first, in order that the task might be accomplished with the least possible risk, the virile masculine Armenian population still left in the cities and villages was summoned to assemble at a convenient place, generally outside the town, and gendarmes and police saw to it that the summons was obeyed. None was overlooked. When they had rounded up the Armenian men, they butchered them. This method of procedure was generally feasible in small places. In larger cities, it was not always possible to fulfil the orders from Constantinople so simply and promptly. The Armenian notables were assassinated in the streets or in their homes. If it was an interior city, the men were sent off under guard to "another town." In a few hours the guard would return without their prisoners. If it was a coast city, the Armenians were taken away in boats outside the harbor to "another port." The boats returned astonishingly soon without the passengers.

Then, in order to prevent the possibility of trouble from Armenians mobilized for railway and road construction, they were divided in companies of from three hundred to five hundred and put to work at intervals of several miles. Regiments of the Turkish regular army were sent "to put down the Armenian revolution," and came suddenly upon the little groups of workers plying pickaxe, crowbar, and shovel. The "rebels" were riddled with bullets before they knew what was happening. The few who managed to flee were followed by mounted men, and shot or sabred.

Telegrams began to pour in upon Talaat bey at Constantinople, announcing that here, there and everywhere Armenian uprisings had been put down, and telegrams were returned, congratulating the local officials upon the success of their prompt measures. To neutral newspaper men at Constantinople, to neutral diplomats, who had heard vaguely of a recurrence of Armenian massacres, this telegraphic correspondence was shown as proof that an imminent danger had been averted. "We have not been cruel, but we admit having been severe," declared Talaat bey. "This is war time."



Having thus rid themselves of the active manhood of the Armenian race, the Turkish government still felt uneasy. The old men and boys, the women and children, were an element of danger to the Ottoman Empire. The Armenians must be rooted out of Turkey. But how accomplish this in such a way that the Turkish Ambassador at Washington and the German newspapers might be able to say, as they have said and are still saying, "All those who have been killed were of that rebellious element caught red-handed or while otherwise committing traitorous acts against the Turkish government, and **not women and children**, as some of these **fabricated** reports would have the Americans believe?" Talaat bey was ready with his plan. Deportation—a regrettable measure, a military necessity—but perfectly humane.

From May until October the Ottoman government pursued methodically a plan of extermination far more hellish than the worst possible massacre. Orders for deportation of the entire Armenian population to Mesopotamia were despatched to every province of Asia Minor. These orders were explicit and detailed. No hamlet was too insignificant to be missed. The news was given by town criers that **every** Armenian was to be ready to leave at a certain hour for an unknown destination. There were no exceptions for the aged, the ill, the women in pregnancy. Only rich merchants and bankers and good-looking women and girls were allowed to escape by professing Islam, and let it be said to their everlasting honor that few availed themselves of this means of escape. The time given varied from two days to six hours. No household goods, no animals, no extra clothing could be taken along. Food supply and bedding was limited to what a person could carry. And they had to go **on foot** under the burning sun through parched valleys and over snow-covered mountain passes, a journey of from three to eight weeks.

When they passed through Christian villages where the deportation order had not yet been received, the travelers were not allowed to receive food or ministrations of any sort. The sick and the aged and the wee children fell by the roadside, and did not rise again. Women in childbirth were urged along by bayonets and whips until the moment of deliverance came, and were left to bleed to death. The likely girls were seized for harems, or raped day after day by the guards until death came as a merciful release. Those who could committed suicide. Mothers went crazy, and threw their children into the river to end their sufferings. Hundreds of thousands of women and children died of hunger, of thirst, of exposure, of shame.

The pitiful caravans thinned out, first daily, and later hourly. Death became the one thing to be longed for; for how can hope live, how can strength remain, even to the fittest, in a journey that has no end? And if they turned to right or left from that road to hell, they were shot or speared. Kurds and mounted peasants hunted down those who succeeded in escaping the roadside guards.

They are still putting down the Armenian revolution out there in Asia Minor. I had just written the above paragraph when an English

woman whom I have known for many years came to my home. She left Adana, in Cilicia, November, 1915. Her story is the same as that of a hundred others. I have the identical facts, one eye-witness testimony corroborating the other, from American, English, German, and Swiss sources. This English woman said to me, "The deportation is still going on. From the interior along the Bagdad Railway they are still being sent through Adana on the journey of death. As far as the railway exists, it is being used to hurry the work of extermination faster than the caravans from the regions where there are no railways. Oh! if they would only massacre them, and be done with it, as in the Hamidian days! I stood there at the Adana railway station, and from the carriages the women would hold up their children, and cry for water. They had got beyond a desire for bread. Only water! There was a pump. I went down on my knees to beg the Turkish guard to let me give them a drink. But the train moved on, and the last I heard was the cry of those lost souls. That was not once. It was almost every day the same thing. Did Lord Bryce say eight hundred thousand? Well, it must be a million now. Could you conceive of human beings allowing wild animals to die a death like that?"

But the Turkish Ambassador in Washington declares that these stories are "fabrications," and that "no women and children have been killed."

In commenting upon the report of the American Committee, on Armenian Atrocities, Djelal Munif bey, the Turkish Consul-General in New York, declared: "However much to be deplored may be these harrowing events in the last analysis, we can but say the Armenians have only themselves to blame." Djelal Munif bey went on to explain that the Armenians had been planning a revolution, and were killed by the Turkish soldiers only after they had been caught "red-handed with arms in their hands, resisting lawful authority."

This has been the invariable explanation for the massacre of Armenians in Turkey. We heard it in 1895-1896 and in 1909. We have been hearing it again in 1915. But facts to substantiate it have never been given. On the other hand, there exists overwhelming evidence of the most convincing character to show how inadmissible it is as an explanation, how baseless it is as a charge.

I have talked personally with, or have seen letters and reports from, American missionaries and consular officials of all nations, who were witnesses of the massacres of 1895 and 1896. At that time, as a result of unendurable persecution and injustice, certain organizations of young men, of the type the French call **exaltes**, banded together in secret societies, an imitation of internal organizations in Russia, agitated, within the Ottoman Empire and abroad, for a more favorable treatment of Armenians and other Christians. Some of these **exaltes** certainly advocated, and tried to work for, the independence of Armenia. But the propaganda never gained favor in ecclesiastical circles, nor ground among the great mass of the Armenian population in Turkey. Except in the **vilayet** of Van, the Armenians no longer



formed the majority of the population. They were too scattered throughout the empire to have serious hope of winning independence, such as the Greeks, Bulgarians, Servians, and Rumanians had succeeded in obtaining in the Balkan peninsula.

In the 1909 massacre, I was on the ground at the time, and studied these charges. I demonstrated to my own satisfaction (and to that of a number of newspaper men, including Germans) the total lack of foundation of this charge against the Armenians of Cilicia. Not one Armenian out of a hundred had anything to do with the revolutionary societies. The lower classes were too ignorant to be affected by such propaganda. The Armenian church denounced the folly of the visionaries. College professors spoke and wrote against it. The wealthy city classes frankly let the agitators know that they were not only passively, but also actively, opposed to the propaganda.

The Turks had nothing whatever to fear from Armenian revolutionaries. They knew this. More than that, they knew just who the *exaltes* were. The Turkish government was well able to assure itself that the propagandists were not to be feared. If they had feared them, they could easily have laid their hands on them any time they wanted to. In Adana, the arrest of from thirty to forty young men would have gathered into the net all the agitators. Instead of that, six thousand were massacred there, and half the city burned. Then the Armenian revolution was trumped up as an excuse!

The hideous miscarriage of justice of the court martial after the Adana massacre was the beginning of the downfall of the Young Turk regime. It was a demonstration of the mockery of the Young Turk assertion that the Ottoman Empire was to be reconstructed on the principles of Liberty, Equality and Fraternity. From that day to this, their every act has given the lie to their profession. I say *hideous* miscarriage of justice, because no element in the empire had welcomed more heartily the advent of the constitutional regime, no element had supported the Young Turks more loyally than the Armenians. If they erred at all during those first nine months of the constitutional era, it was in showing so openly—and so joyously—their touching faith in the men of Salonika. They accepted the revolution as sincere. Their support of the new regime was spontaneous and enthusiastic. They believed in the Young Turks—until they were undeceived by the Young Turks themselves.

After the massacre had stopped, on word from Constantinople, I heard a Young Turk officer address the survivors in the courtyard of the American Mission at Tarsus. He assured them that the danger was over, that it had been due to the counter-revolution of Abdul Hamid, and that now they might feel assured that Liberty, Equality and Fraternity were really theirs. He told the Armenians that the Young Turks had suffered equally with them, and that they had been companions in misfortune. With sublime faith, sublime even though stupid, the bulk of the Armenians believed once more. They accepted the explanation of the massacre, and continued to support the Ottoman government.

During the four years after Adana, I spent

most of my time in Constantinople, and I was constantly with the leaders of the Armenian race. Never once did I hear an Armenian ecclesiastic or other Armenian of weight and reputation speak against the Ottoman government. I know positively that they were not working against the Ottoman government. On the other hand, I am sure that the Turks knew they could count on the loyal support and co-operation of the Armenians. The Turks had proof of Armenian loyalty during the Italian war and the two Balkan wars. Armenians, enrolled in the Turkish army, fought bravely for the common fatherland beside their Moslem brethren. In the hour of danger and humiliation, the Armenians of Turkey stood by their fellow Ottoman subjects. They gave their blood for Turkey. Unlike the Ottoman Greeks, they could be suspected of no secret wishes for the success of the enemy.

It is unfair for the Ottoman government to cite, as basis for its charges against its Armenian subjects, the fact that Armenians in large numbers are fighting in the Russian army. As a result of the war of 1877, Turkey was compelled to cede a portion of Armenia to Russia. The Armenians of these territories and of the Caucasus have been for nearly forty years under Russian rule, and are naturally, as Russian subjects, fighting against Turkey. In giving the fact that there are Armenians in the Russian armies as a reason for doubting the loyalty of the Armenians in Turkey, the Turks and their German apologists have traded upon European and American imperfect knowledge of the history and geography of the regions beyond Van. The formation of corps of Armenian volunteers in the Allied armies, and the open support of the cause of the Allies on the part of Armenian communities in France and Great Britain have been unfortunate. As individuals who have left Turkey, these exiled Armenians have a right to do as they choose, as communities, it would have been—it is now—better for them to keep quiet. Although they have no justification for doing so, the Turks and Germans have been using the manifestations made by these small communities outside of Turkey as reflecting the spirit and intentions of the Armenians in Turkey, and have succeeded in confusing many neutrals about the real facts of the Armenian situation.

If the Armenians, during the present massacres and forcible deportations, have in some places, as they did in Adana in 1909, defended, arms in hand, their homes and their loved ones, it has been only when the Ottoman government failed them, and when they were convinced that their extermination had been decided upon. Even in these cases, as at Adana, when they received assurances of protection against local Moslem fanaticism from the government at Constantinople, they trusted once more. In every instance of this kind—again let me remind my readers that I have authentic eye-witness testimony—their faith was betrayed. The Ottoman government officials broke their word, and butchered the Armenians after they had laid down their arms.

With the possible exception of Van, there was no place where the Turks had the slightest ground for suspicion that the local attempt of



the Armenians to defend their wives and children as in connivance with the enemy. And **Van is only one of thirty centers of massacre and deportation in Asia Minor!**

If the Ottoman government has facts to establish its contention that the Armenians of Turkey were plotting against the security of the empire, let it lay these facts before the world.

One does not need to study deeply, one has simply to read the history of the Ottoman empire since Great Britain and France saved the Turks, by the Crimean war, to realize that the Armenians from the moment the question of "reforms" was introduced by the Powers in their dealings with the Sublime Porte, have been the unwitting victims of the cause of civilization in the Near East. Before there was an acute "Question of the Orient" did we ever have great Armenian massacres? And yet Christian Europe never made a concerted effort to save this unhappy race from the result of Europe's own dealings with the Turks.

Intelligent and patriotic Turks must certainly see that the attempt to exterminate the Armenians, or to banish the remnant of them from Asia Minor, is a mortal blow to Turkish independence, political as well as economic.

At Constantinople the one man whose word, supported by his government, would have prevented the orders for these massacres going on, was the German Ambassador. Although he **may not have known during the first week or two, the German Ambassador was pled with, long before it was too late,** to use the influence of Germany to put a stop to what was to prove the blackest page of modern history.

In one large city of Asiatic Turkey, an American missionary, a man whom I know personally and whose word can be trusted implicitly, saw a German officer directing the artillery fire of the Turks upon the Armenian **civilian** population. In two other places, at least, German consuls defended the Ottoman policy both of massacre and of deportation.

**Have neutral nations any responsibility in regard to the Armenians?** Those who give to their own conscience and to God the answer of Cain, say frankly: "No, we are not our brother's keeper. We have all we can do to look after ourselves."

If this type of mentality had controlled the counsels of the nations throughout the past twenty centuries would there be any Christian civilization?

Would slavery ever have been abolished?

The other type is composed of those who believe that man does not live by bread alone, or for himself alone, and that nations as well as individuals, have responsibilities towards others, especially if those others are weak and oppressed.

[While Germany could have prevented the recent massacres and deportations, and should suffer defeat if for no other cause, England could have prevented those massacres of 1895 and 1896. In fact, she could have solved the whole Armenian question, and if she had seen her day she would not now be fighting Turks.—Ed.]

## THE WORLD'S ADVANCE.

L. L. Bingham.

The page we finished yesterday  
Was sadly soiled, and grave mistakes  
Made it less fair to look upon  
Than we had hoped a year ago.

But now we take Life's book once more  
And on the New Year's page all white .  
And pure will write as best we may  
From day to day. "**As best we may**"  
No ease-inviting phrase, but tense  
With Heaven's summons, calling all  
The man within to knightly deeds  
Against the enemies of right,  
To blaze fresh trails and pioneer  
Where new domains in ethics wait  
Humanity's slow onward trend;  
To steady, strong, persistent work  
With spade or plow or brush or pen  
Along the line of one's career.  
Though tense, not harsh, it calls as well  
To gracious wayside ministries  
And love's forgetfulness of self.  
"**As best we may**"—God grant us all  
True vision of its meaning vast,—  
A vision that the passing weeks  
And drudgery of daily life  
Shall not efface. For only so,  
When comes again the closing year,  
Shall we have loyal proved and true  
In adding something to the store  
Which totaled means the world's advance.

## The Mission of the Prison.

It was Florence Nightingale who declared, that, whatever else they do, hospitals should not make people sick. That was a startling revelation to the day and age in which she lived. They were advancing along the line of scientific surgery. The hospitals knew what they wanted to do, or were beginning to find out what they ought to do, to alleviate the sufferings of mankind, but, alas, they were paying no attention to light and heat and sanitation, and they were killing as many people as they were curing. Florence Nightingale set the mark for advancement along hospital lines.

What has been said in reference to hospitals is also an axiom with reference to the penal laws of the state. Whatever else the prisons may do, they ought not to make criminals. As certainly as this age grows into a newer and brighter age, I prophesy the time will come when the people will understand that the criminal is not what we have thought in the past, a man without hope of salvation, without a chance in life, without any prospect here or hereafter, but a man made sick in some way. He ought to be put in a hospital and be cured. I believe that that time must inevitably come, and I think with a larger growth of Christian charity in this community we will find out it is not the purpose of the prison to persecute and punish, but to do whatever it can do for the uplift and for the betterment of the man who has fallen into the ways of sin and evil.—Thos. R. Marshall.

Believe in man. Soberly and with clear eyes, believe in your own time and place. There is not, and there never has been, a better time, or a better place to live in.—Phillips Brooks.



# The Spiritual Interpretation of History

Prof. Shailer Mathews

## Forces and Results.

The interpreter of history faces not hypotheses but a never-ending attempt of human beings at the adventure of living.

Which explanation—the materialistic or the spiritual—best describes life's adventure? or which describes most effectively life's general tendency? \* \* \* We must bear in mind that tendencies and directions are to be seen only when consideration is given to long periods of time. The study of events detached from the entire sweep of their relations may give very mistaken explanations. Therein the study of human life differs radically from the study of physical or even biological laws. Heat is produced today as in the dimmest past, and light is what it always has been. In chemistry the combination in certain proportions of an acid and a base always has and always will give a salt. If we had an infinite number of such combinations there could no tendency or progress be discovered. But it is otherwise with life.

Another characteristic of history is that it is social. There have been times when history was regarded as little more than the deeds of great characters like Themistocles and Julius Caesar. There have been other times when the historian dealt with generals and armies. But a monistic interpretation of history is impossible because social movements are not reducible to a single force. History like an ocean liner needs space if its direction and rate of progress are to be appreciated. \* \* \*

For the historian the ascent of man is of more importance than the descent of man. The beast of the forest is as he was—historyless. Man has made a growing civilization. It is sobering to compare even our most amazing inventions with those elemental discoveries upon which our life depends but of which we have no record. What early Edison discovered that fire would ward off cold? What Mary Lyon discovered that children could be taught? What primitive Madame Curie discovered that yeast made raw flesh more digestible, and that yeast would make a mixture of pounded grains and water more palatable? Who first sought to get personal help from that outer world upon which life was seen dependent, and thus gave the world religion?

The foxes still have holes and the birds of the air their nests, but the sons of men have built themselves cities. In a word, physical nature as a whole was essentially the same then as now. But who can picture the brutality, the nakedness, the savagery of these early humans? But the caveman refused to remain the caveman and became "primitive."

Barring superficial differences, humanity remains physically about the same the world over. Wide spread study of primitive people makes it appear that human progress tends to become standardized. In similar conditions, different races arrive at much the same state of mind relative to totems, the dead, magic, women, and the physical mysteries of birth and puberty.

But the epochal fact is that some of these primitive folk did not stay primitive. Nature and animals are today essentially as ten thousand years ago. Man has changed. \* \* \*

If one moves up the current of history every tributary and even the main current lead into the region of force. Down through the really historic ages, reliance upon force has persisted. One has only to look at the monuments of Egypt, the tablets of the Assyrians, the arches of the Roman Forum, the Arc de Triomphe in Paris, the victory monuments of London and Berlin, to see how often political power has rested ultimately upon the ability to conquer and hold in subjection other nations.

But this is by no means all of the story. The history of these countries is also a commentary upon the futility of all efforts to base politics permanently upon external force. Not one of the military empires of antiquity exists today, though unwarlike China still flourishes.

It must be admitted that terror is effective as a momentary incentive. The Reign of Terror brought France back to national health. But permanent government could not be built upon it. Robespierre and his fellow-terrorists showed the fallacy of the theory that the ultimate basis of society is fear. It was the "Code Napoleon" with its recognition of co-operative citizenship and not the Terror that became the model for European states. Law is indeed something more than codified fear. \* \* \*

A civilization can be judged by no truer standards than the ideals of its religion. Gods regarded as autocrats governing by force are replaced by infinite Wisdom and Love. You can measure the progress and tendencies of humanity by comparing Moloch and Jesus. \* \* \* In the Middle Ages the influence of the church was decided in substituting inner sanctions more or less supported by religion for the appeal to force. The Truce of God offset the Trial by Arms. \* \* \* Patriotism until it is Christianized will be a fighting virtue. Even yet a patriot will die for his country more readily than he will pay taxes for its support. \* \* \* As one looks back there are several fields in which a definite tendency can be seen toward the democratic ideal by a larger recognition of the worth of individuals.

1. Individuals are no longer regarded as the property of other individuals. That "slavery" is not in the index to the final volume of the Cambridge Modern History is eloquent tribute to our new conscience.

2. Women have been taken from the position of property either of the father or the husband and have been advanced into the field of persons.

3. Equally pronounced is the growing tendency to recognize the personal rights of childhood. There is a new appreciation of children not only as future citizens but as future persons.

4. The same attention is now being given to old-age. Primitive social groups have sometimes honored their old men and women, but quite as frequently have they killed those who have passed the age when they can supply the two elemental demands of the tribe, children and defense. Today the crude methods of the poor-house and charity are being replaced by institutions, allowances and charities, which respect the domestic rights of the aged.



5. The case of the unfit is similar. The laughter of the gods of Olympus as they watched lame Vulcan was an echo of the ancient world's attitude toward the unfit. But our modern world looks toward giving the unfit larger opportunities for such personal development as they are capable of attaining, while they are prevented from propagating their unfitness. \*\*\* In the business field, the subordination of economic efficiency to personal values is seen in the new spirit developing in our modern industrial world. During the last ten years we have been rebuilding our nation on the basis of the power given Congress by the Constitution to regulate interstate commerce. Not to mention the legislation dealing with trusts and combinations, who of the fathers could have imagined that on the basis of this power of Congress we should have legislation compelling railroads to put safety devices on their freight cars, insuring the proper inspection of meat, punishing gentlemen poisoners who dealt in foods made attractive by dyes and poisons, imprisoning procurers, and restricting the amount of labor which children should be called upon to give in various factories? Evidently we are beginning to recognize that human welfare is more important than profits.

Even those who would justify the installation of welfare work in their factories by the plea that it is good business, know in their hearts that they are altruistic sheep in economic wolves' clothing. They know their employees have rights as men and women.

Organized labor with all its defects has been educating the industrial world to regard workmen as co-producers.

[These paragraphs are from the William Belden Noble Lectures delivered at Harvard University by Shailer Mathews, Dean of the Divinity School in the University of Chicago. They have just been published by the Harvard University Press under the title, "The Spiritual Interpretation of History." Price \$1.50.]

#### REVIEW OF CHURCH CONDITIONS.

The percentage of gain in church membership, according to H. K. Carroll, of the Federal Council of Churches, was 93 per cent for the twenty-five years from 1890 to 1915. This would make an average annual gain of 3.64 per cent. The percentage of gain for 1915 was 1.9 per cent.

Let us make it more graphic. The combined efforts of 54 Christians during the whole year resulted in the addition of one new member of the church. Exclusive of Catholics the church membership of the United States in 1915 was 25,301,462, and the gain during that year was 465,797. Of this number of additions 329,695 were the direct product of the Sunday School, which is a part of the church work. Deducting these there remain 136,102 members gained during the year. There are 161,142 preachers in the United States. If we credit the 136,102 new members to preachers, there is not one new member for each preacher—not enough to go around. Of the 25,301,462 church members in the United States, 1,581,502 are engaged in Sunday School work, and these produced 329,695 new church members, brought into the church as the result of their efforts. If the preachers produced the remaining 136,102 of the 465,797 members that were added in 1915, then 23,719,960 church members did nothing to build up their church, except to pay their dues, and less than 50 per cent of them did that.

Five of the church members engaged in Sunday School work produced one new church member, while if we divide all the new members received that year among the total membership

it required 54 members to secure one new member to join their joyful company.

There are from the industrial standpoint in the United States 23,719,960 church members, who are tramps, non-producers, who do nothing towards regenerating society.

If these twenty-three million were convicted of the sin of inactivity, or laziness, and offered themselves for service, what could we do with them? We could use another million teachers in the Sunday School by sending them out to gather in boys and girls who do not attend. But the other twenty-two millions would have nothing to do.

There is only one solution for this problem, and if it is not put into use, the church will depreciate spiritually and soon come to a standstill numerically.

Each member must win one other to Christ and then to church membership. And if the church workers who are winning to church membership with the hope that in the church men will find Christ, want the result of their efforts to stand the test of time and overcome the evil of the world, they will reverse their program.

The Mormon church was conceived by the devil and born in iniquity. It has a membership of 397,000 and in 1915 it gained 22,000 new members. It required 18 members to win one new member to a false religion, while it took 54 members of a true or the only true church to win one member. Every male member of the Mormon church is subject to call for two years of missionary service. It is a business monopoly as well as an ecclesiastical organization. A young Mormon who makes the sacrifice of two years' service gains in the business world.

The sooner the pastors of America awake to the fact that they cannot win the world by preaching alone and inspire and organize their members for personal, individual effort, the sooner the kingdom of heaven will commence to make progress that coincides with its wonderful power. Give it a chance to catch. Let those who believe it, or say they believe it, inoculate themselves with it and expose to it every one with whom they come in contact.

It is said that the average church member has only enough Christian life, or experience, to make him miserable. He has too much religion to enable him to gain pleasure in the world and not enough to give him the joys of Christian life.

If we could change from the negative to the positive, we would find health, strength and joy in our lives that would attract others.

While we marvel at the results of the proselytizing of the false religions, let us remember that these religions do not require the sacrifice of selfishness, but rather cater to it. While Christianity requires the supreme sacrifice—and if we cannot trust Christ with our lives, our careers, our business, then we cannot make it.

D. L. Moody said he was going to show what God could do with a man fully given or surrendered to him.

The great need of the church of today is self-propagating Christians. Christ said that the real spirit of the Christian life was like yeast. It would make the whole mass rise to lightness. You can't confine yeast. If you do it will explode. The conclusion is then—that about twenty-three million church members are not Christians, or if they are they are keeping it so quiet that their friends and neighbors have not found it out.

The result is that these friends and neighbors, feeling the universal need of something higher and better in their lives, are being won by New-thought, Christian Science, Russellism and its no-hell doctrine, Buddhism and even Mormonism.

Is it true that a false religion founded on selfishness, can generate more enthusiasm and has more self-propagating power than a true religion, founded on sacrifice? This is not true in India, China, Korea or Japan. Is it true in America?

A boy was recently asked to give a definition of water, and this is what he wrote: "Water is a white liquid which turns completely black the moment you put your hands in it."—Ex.



# IS THE WORLD GROWING BETTER?

Cornwell-on-Hudson, N. Y.,  
November 23, 1916.

Mr. F. M. Barton,  
The Expositor.

My dear Sir:

The world is a battleground between the forces of good and evil. In such a battle there are sometimes victories, sometimes defeats; sometimes advances, sometimes retreats. That on the whole victory is inclining toward the forces for good I have no doubt. If sometimes the reverse seems to be the case it is because of the failure to take the long historical look. To answer your question more fully would involve an article of length with illustrative details, which it is impossible for me with my present engagements to undertake.

Yours sincerely,  
Lyman Abbott,  
(Editor The Outlook.)

\* \* \*

The Boston Globe,  
November 23, 1916.

Mr. F. M. Barton,  
The Expositor.

Dear Sir:

Were it not for the slaughter in Europe, we would answer your question as to whether the world is growing better most decidedly in the affirmative, but as long as our civilization permits such a slaughter house to exist, we feel that we are much more interested in trying to make the world better than speculating as to whether it is better.

Sincerely yours,  
The Editor.

\* \* \*

## Exceptional Reversal of Tendency.

Cambridge, Mass.,  
November 23, 1916.

Is the world growing better? No healthy person who has the habit of careful observation and orderly thinking can possibly doubt that the world today is a better place to live in than it was one hundred, five hundred, or a thousand years ago, especially for the masses or the common people. The present war does not prove the contrary in spite of its abominable nature. It is an exceptional reversal of a general tendency towards the good and the true.

Whether any particular individual will or will not believe that the world is growing better depends on his temperament. An optimist will believe that it is, and a pessimist that it is not. Thanks, however, to large recent improvements in religious belief there are today many more optimists than pessimists in the world. A fact which is going to make the world's progress towards the good more rapid than it has heretofore been.

Charles W. Eliot,  
(Ex-president of Harvard University.)

\* \* \*

## Uneven Progress.

Methodist Episcopal Church,  
Bishop's Residence,  
1509 Sixteenth St., N. W.

Washington, D. C.,  
November 24, 1916.

Mr. F. M. Barton,  
Cleveland, Ohio.

Dear Brother Barton:

Replying to your question, "Is the World Growing Better?" allow me to say that I think it is. I think it is also growing worse. "The morning cometh, and also the night." In other words, the world does not go steadily and evenly forward in its progress.

Ever yours,  
William F. McDowell.

\* \* \*

## Necessity for Higher Ideal of Peace.

Oberlin College, Oberlin, O.,  
Office of the President,  
December 2, 1916,

Mr. F. M. Barton,  
Cleveland, Ohio.

My dear Mr. Barton:

As to the question whether the world is growing better, I am finding some comfort, in spite of the intolerable war, in the splendid showing that is being made by the rank and file of the belligerents, and in the fact that it seems growing increasingly clear to all of them that they must plan for a peace better guaranteed than any the world has yet seen.

Very truly yours,  
Henry C. King.

\* \* \*

## The King is Conquering.

Methodist Episcopal Church, Boston Area,  
Episcopal Residence, 235 Summer St.,  
Malden, Mass., Dec. 2, 1916.

My dear Mr. Barton:

In reply to your question, "Is the World Growing Better?" I answer: Literature plainly indicates that every age has had its prophets of woe who proclaimed that the "former times were better than these." Sometimes these prophets have been doctrinal prophets; good men who had a theory to uphold and who came near to being glad of the evidences of waxing evil because these evidences proved a certain theological conception true! Just now the European war gives this type of prophet his chance, and his words are often heard.

Personally, I do not at all believe that the world is getting worse; nor would I consider the fact that Christ is failing now as any good proof that he would succeed later. I am confident that our King is conquering more and more hearts all the time and that there are more good people in the world today than ever before. The shadows are darker only because the light is so much brighter.

Edwin H. Hughes.

\* \* \*

## Standards of Righteousness are Higher.

Private Office, John Wanamaker,  
Philadelphia, Nov. 28, 1916.

Mr. F. M. Barton,  
Cleveland, Ohio.

Dear Sir:

In response to your letter of the 18th, regarding the question, "Is The World Growing Better?"

There is a greater and growing proportion of the world's people interested in child welfare.



There is a greater and growing proportion of the world's people eager to create standards of right and live up to them.

The trend of law-making in all lands is to make it easier for people to do right and harder for them to do wrong.

The question of our Lord's return has a larger place in the thought of Christian people than at any time since the days of the early church.

On the other hand, the imaginings and inventions of the evil-minded are continually growing worse. A world without Christ cannot help but be growing worse.

The great world struggle is not an indication that Christianity is a failure. It is simply an evidence that sin is in the world and what it leads to when given the right of way.

To sum it all up, there is no question but that the standards of righteousness are higher today than at any other period of the world's history.

Very truly yours,

John Wanamaker

**Take a Long Look.**

Thomas Mott Osborne.

Auburn, N. Y., Nov. 27, 1916.

F. M. Barton, Esq.,  
The Expositor.

Dear Sir:

I have your letter of the 18th. In reply to your question, "Is the World Growing Better?" I would say yes. While, if one looks only at present conditions, one might doubt it, a look back a hundred, fifty, twenty-five years is enough to show the rapid advance. Men are slowly beginning to understand the religion they profess.

Very sincerely yours,

T. M. Osborne.

**Better in New York City.**

The William J. Burns International Detective Agency, Inc.

New York, Dec. 1, 1916

Mr. F. M. Barton,  
The Expositor.

My dear Mr. Barton:

I beg to acknowledge receipt of your letter of November 18th, which was handed me on my return to my New York office, asking me for my opinion—"Is the World Growing Better?"

I do not know of any person who has a better opportunity of observing the trend of human affairs than I have. In view of the fact I have felt and have so stated from the public platform, that for the past five years we have been growing better. We are better today than we have ever been in our history and we are growing better all the time, notwithstanding what you may read in the daily papers concerning the commission of crime. In my opinion the fact that crime is decreasing is due to the fact that the good citizens generally are taking more active interest in politics and are selecting men of a high standard for political positions, such as mayor of the city; he in turn, selects a better class of men for his subordinates. For instance in the city of New York, Mayor Mitchell has appointed men of the very highest character and efficiency to the various heads of departments under him and one that stands out conspicuously in this re-

spect is Arthur Woods, police commissioner, who has revolutionized methods in the police department, and today this department stands without a peer for efficiency in the civilized world. The police of New York are actually the servants of the people. Mr. Woods has accomplished this by eliminating politics from the police department and today instead of the political boss or the captain promoting men, men are promoted on their merits and credit alone. So I am very glad indeed to be able to answer your query in the affirmative.

Very truly yours,

Wm. J. Burns.

**Higher Ideals Today.**

American Federation of Labor,  
Washington, D. C.

Mr. F. M. Barton,  
The Expositor.

Dear Sir:

My time has been so crowded that it has been impossible for me to sooner express an opinion upon the question you propounded in your last letter, "Is the World Growing Better?"

In this year that has been so full of devouring anguish and sorrow, and which has forced so many of us to reconstruct our theories of life, the question moves one to considerable sadness.

While in everything around us we see so much need of greater progress, so much yet to be attained, so much wrong and so much injustice, so much wastage of human life, yet there is in it all room for hope and confident expectation. It is by the ideals that we must judge any time or any effort.

There is today a broader human sympathy, a better understanding of problems and burdens, a clearer insight into what is necessary for permanent progress. We have failed in much, but it is because we have hoped in more, and when we compare the spirit and the ideals of the present with those of other decades and centuries, we begin to appreciate the broadening of the social conscience, the bigness of spirit, and the generosity of action of the present day.

While progress is evident, not only in material civilization but in the spirits of men, we must not forget that that progress is the result of ages of struggle, of hard fighting. It has come through the visions of men, through their efforts to establish their ideals and their insistence upon these ideals and their concepts of justice and humanity.

In the struggle for human rights and progress, there has been no force that has been more potent than the organized labor movement of the various countries. The labor movement is the one organization that has stood purely and simply for human rights, human opportunities and human justice. The labor movement has evolved its ideals out of the struggles of life and work, out of the hard places of existence and through the bearing of the nation's burdens. Because it knew the wrongs and injustice heaped upon the workers of all ages, it has insistently urged these upon the consciences and minds of all men and women. Through its insistence, backed up by



the organized economic power of the workers, it has succeeded in infusing ideals of humanity and human justice into industrial relations, political relations and of social relations to life.

The labor movement has been a great humanizing force that has been powerful in directing and stimulating the consciences of all. The world's progress and the world's betterment is due in no small measure to the power and idealism of the labor movement.

I do not know whether this letter of mine is too late for the purpose that you had in mind when you wrote me, but perhaps it may be of some service in bringing the cause of organized labor to the attention of your many readers.

Very truly yours,

Samuel Gompers,  
President American Federation of Labor.  
**Sympathy and Charity Awakened.**

Cincinnati, November 21, 1916.

F. M. Barton, Esq.,  
Cleveland, Ohio.

Dear Sir:

In reply to yours on the 18th, we believe that there are very numerous indications that the world is growing better.

Though the war in Europe is proclaimed as an evidence of atavistic tendency, it has, nevertheless, at the same time awakened a feeling of horror, compassion, sympathy and deep-seated benevolence and charity throughout the entire world.

Many evidences might be cited to prove that the world is not retrograding.

Very truly yours,  
W. F. Wiley, Managing Editor,  
(The Enquirer.)

\* \* \*

**Wave vs. Tide.**  
Washington, D. C., Dec. 8, 1916.

I am neither a professional optimist who says, of course the world is growing better; nor am I an professional pessimist who says, of course the world must be growing worse and worse. It is growing both ways in various respects and in various places. I believe that that the freedom which has been given to man individually and collectively as an essential condition of progress makes man responsible for Titanic wrecks and titanic wars, and sometimes delays as much as it expedites the movements of progress. But as a great general is able to overcome the effects of mistakes on the part of his subordinates, so I believe God rules and overrules and brings good out of evil, victory out of defeat, and develops compensations even in the darkest events of life. We are not to depend for encouragement chiefly upon things that are seen, but mainly on things unseen, as David in the wood, pursued by Saul and his army "encouraged himself in God." That is a story we need to recall when so much of the world is mad with war. It is not by any facts in sight reasonably interpreted that we can find encouragement this year, but rather in the deeper truth that

Through the ages one insistent purpose runs  
And the thoughts of God are ripening with the  
progress of the suns.

I find my courage for the new year therefore in the certainty that those who fight with God will win in the end. In the words of Roswell D.

Hitchcock, "The skirmishes are sometimes disastrous, but the great battles all go one way." The wave may be defeated but the tide is sure to win.—Wilbur F. Crafts.

\* \* \*



EXAMPLE OF CHURCH BULLETIN-PRINTING

# 4,000,000 DIE; WAR COSTS BILLIONS

The total spent by all nations in the war in two years up to July 30, 1916, including all loans, is estimated at \$140,000,000,000.

Here are the amounts the nations have spent directly or indirectly on account of the war.

Nation.	Ship	Direct.	Indirect.
Russia	.....	\$ 565,000,000	\$ 4,975,000,000
France	.....	7,400,000,000	14,625,000,000
Russia	.....	8,775,000,000	10,000,000,000
England	.....	12,750,000,000	14,600,000,000
Germany	.....	15,305,000,000	32,500,000,000
Austria	.....	8,790,000,000	15,000,000,000

To this must be added the approximate cost of Italy, estimated at about \$5,000,000,000 direct cost and \$6,000,000,000 indirect. The daily cost of the war is estimated at \$28,000,000 for England, \$15,000,000 for France, \$25,000,000 for Germany, \$15,000,000 for Russia, and \$8,000,000 for Austria.

Compared with this the Napoleonic wars, which lasted for more than 20 years, cost only \$15,000,000,000. The civil war cost only \$8,000,000,000, and the Russo-Japanese war \$1,735,000,000.

The total cost of all wars from 1800 up to the present war was only \$33,000,000,000.

Here are the losses of the nations in killed, wounded and missing, from the best estimates. In the months since July this figure has been increased so that the number of killed now is estimated at more than 4,000,000.

Nation.	Killed.	Wounded.	Missing.	Total.
Russia	1,200,000	2,500,000	2,000,000	5,700,000
Germany	900,000	1,900,000	150,000	2,950,000
France	850,000	1,500,000	325,000	2,675,000
Austria-Hungary	475,000	1,000,000	900,000	2,375,000
Great Britain	160,000	450,000	70,000	680,000
Turkey	75,000	200,000	75,000	350,000
Servia	60,000	125,000	75,000	260,000
Italy	50,000	100,000	30,000	180,000
Belgium	30,000	70,000	50,000	150,000
Bulgaria	5,000	25,000	5,000	35,000
Roumania	4,500	8,000	.....	12,500
	3,379,500	7,878,000	3,680,000	15,367,500

The total number of killed in the Napoleonic wars was 6,000,000, in the civil war 900,000, and in the Russo-Japanese war 550,000.

In all wars since 1800 up to the present war the total number of killed was only 8,996,000.



# Topics for Universal and United Prayer

Sunday, Dec. 31, 1916, to Saturday Jan. 6, 1917.

SUNDAY, DECEMBER 31, 1916.

**Texts for Sermons and Addresses.**

"Another Year's Respite."—Luke 13:8, 9.

"Christ the Head of the Church."—Eph. 1:22, 23.

"The Triumph of Faithfulness in National Life."—Hab. 2:4.

"The Only If."—John 12:31, 32.

"The God of Our Fathers."—1 Chron. 28:9.

"The Constraint of Christ's Love."—2 Cor. 5:14.

MONDAY, JANUARY 1, 1917.

**Thanksgiving and Humiliation.**

**Thanksgiving.**

For the witness of the living church and of the Holy Scripture.

For two eternal facts: "He hath made him to be sin for us who knew no sin." "He \* \* \* liveth, and was dead."

For the spirit of sacrifice that has been purging human life.

For the deepening of spiritual thought and life within the church.

**Humiliation.**

For our failure to live in "the communion of the Holy Spirit."

For worldliness and the spirit of compromise in the church.

For the desecration of the Lord's Day, the neglect of the Sanctuary, the contempt of God's Word, and the decay of family piety.

**Scripture Readings.**

Psa. 103:1-5; Rom. 8:31-39; Psa. 51; Rev. 3:14-32.

TUESDAY, JANUARY 2, 1917.

**The Church Universal—The "One Body" of Which Christ is the Head.**

**Penitence.**

For the failure of the church to bear such faithful and united witness as would make its influence more deeply felt among professedly Christian nations.

**Prayer.**

For such a realization of the presence and power of the Holy Spirit as may lead to revival.

For the purification of the church in every community throughout the world.

For the growth of a spirit of unity amid diversity of operations.

For the love that embraces all mankind.

**Scripture Readings.**

Isaiah 54:2-5; John 20:19-23; Acts 2:1-4; 1 Cor. 12:4-7.

WEDNESDAY, JANUARY 3, 1917.

**Nations and Their Rulers.**

**Prayer.**

For the world-wide recognition of the supreme law of love.

For the development of brotherhood among the nations.

That the growing spirit of nationalism may be guided by Christian ideals.

That righteousness, mutual consideration, and forbearance may prevail, and lasting peace be established.

That men of integrity, full of faith and of the Holy Spirit, may rule the nations.

**Scripture Readings.**

Psa. 24; Psa. 101; 1 Tim. 2:1-8; 1 Pet. 2:13-25

THURSDAY, JANUARY 4, 1917.

**Missions Among the Heathen.**

**Prayer.**

That the church may give the Gospel in its fulness to the human race.

That evangelical doctrine may not be surrendered by missionaries in order to compromise with false teaching and systems.

That a tactful, faithful, and fearless presentation of Christ may be made to Moslems.

That wisdom may be given in dealing with mass movements in India, racial problems in Africa, and tendencies toward materialism in China and Japan.

**Scripture Readings.**

Psa. 2; Luke 4:40-44; Rom. 16:25-27.

FRIDAY, JANUARY 5, 1917.

**Families, Schools, Colleges, and the Young.**

**Prayer.**

That family altars may be multiplied, and parents be influenced to pray with their children as well as for them.

That true religion may have first place in all education.

That teachers may be able to instruct with knowledge, moral force, and spiritual power.

That young people may be led to Christ and experience "the joy of salvation" through full consecration.

That the movement in colleges and schools may be further widened and deepened.

**Scripture Readings.**

1 Kings 3:5-15; 2 Tim. 3:14-17; Matt. 19:13-15.

SATURDAY, JANUARY 6, 1917.

**Missions at the Home Base.**

**Prayer.**

That Christians may no longer remain unconcerned while sin is working death among their neighbors.

That an "atmosphere" may be created that will make men ashamed of intemperance and lust, of gambling and selfishness, of luxury and pride.

That ministers and all workers may be more intent on individual conversion.

That Christians may remember their debt to the Jews, and for Christ's sake seek to help them into the Light.

**Scripture Readings.**

Psa. 2; Luke 10:25-37; Rom. 11:13-24.

**SUNDAY MORNING SERMONS.**

E. H. Broyles, Seattle.

The following sermons attracted considerable attention. The general theme was "Religion and the Work-a-Day World." The themes themselves are as follows:

Jesus and Work—The Gospel's Practical Message for the Man Who Works.

The Folly of Industrial Incompetency—The Religious Solution of Conditions Which Put a Man Up Against it for Bread.

The Gospel of Independency—The Gospel Method of Cashing Social Claim Checks for a Living.

Individuality in Work—The Difference Between Working at a Job and Bringing God-given Mental and Moral Endowments to a Vocational Use.



# IS THE WORLD GROWING BETTER?

Written a Few Years Ago by the Late Dr. Daniel Steele

## What One Man Saw.

I remember when in Windham, my native town, in the heart of the Catskills, with not more than 1,500 people, there were ten distilleries converting nutritious rye into pernicious whiskey. They have all disappeared. I was seven years old when George B. Cheever, a Congregational pastor in Salem, Mass., was fined \$1,000 and imprisoned in the Essex County jail for writing "Deacon Giles' Distillery," a temperance tract, in which, under another name, he described a deacon who sold Bibles in one corner of his distillery, with so much exactness that a jury adjudged it criminal slander. Those were the days when councils called to settle ministers left a liquor bill at the hotel for the church to pay, and presiding elders traveling their districts were known to "take a horn" at the tavern in winter to keep them warm and in summer to allay the heat; and when it was neither hot nor cold, because they liked it! Dr. McCosh, president-elect of Princeton University, on arriving from Scotland, said to the first professor whom he met on the campus: "It's wery hot today, and the whuskey at the tavern was wery bad." Contrast this with the prohibitory wave rolling over our land, making every liquor dealer shake in his shoes.

In my native town where now no licenses are granted, the sill of the first meetinghouse was laid in rum, the premium of a gallon of New England rum having been given to the man who drew the first sill to the site of the edifice. When the choice of pew rentals was sold, every New Year's Day, if the bidding was dull the auctioneer would say to the slow bidders, "A pint of brandy to the next bidder." In this way rum and religion were sadly mixed a century ago.

When I was born, in 1824, slavery was protected by nearly every government, civilized, barbarian, and savage. New York, my native state, had a few slaves until 1827; Pennsylvania also, and Rhode Island and Connecticut, till I was sixteen years old. Great Britain shielded slavery in the West Indies; and the African slave trade, though declared piracy, was secretly going on in obscure southern ports, and no pirate was punished for it till Abraham Lincoln signed the death warrant of one of them. What a change has taken place! The millions of Russian serfs and the millions of American and Brazilian slaves have been emancipated. Slavery is now limited to the Portuguese, disguised under the system of coolie traffic, while the foreign slave trade, "the running sore of the world," thanks to Livingstone and to the British navy, is sealed forever. What a mighty upward stride have I seen this wicked world take!

An emancipation of a different kind, has been going on during the last half-century in the woman world, according her civil rights, and in some states political franchises. Her educational advancement has prepared her for all the professions: the law, medicine, and the ministry. Into these she is successfully en-

tering. While the boys drop out of the high schools and go into business, the girls stay and take their diplomas to the college, universities, and professional schools.

This mental and moral culture of women will have a beneficial effect on the character of their children. A large company of well trained women are doing Christian work in the church as deaconesses.

The great era of the development of foreign missions has been in my day, though the boards of the leading denominations were formed a few years before my birth.

Another hopeful sign of the world's upward progress is the advance of religious liberty in papal and pagan lands. When Dr. Wilbur Fisk was in Italy seventy years ago, when he entered the states ruled by the pope his baggage was examined and his Bible was taken away by the officials as too dangerous to be permitted to enter the dominions of his holiness, the bogus successor of St. Peter. Bibles are now freely sold in Rome by Protestant missionaries, and the pope has approved of the circulation of a translation of the New Testament in the Italian language. The king of Italy expressed to Bishop Burt his gratification at the erection near his palace of a Protestant woman's school "as a monument of religious liberty in Rome," a school where the granddaughter of Garibaldi was fitted for service in the Methodist Episcopal Church, as the head of a preparatory school.

It is within the memory of only middle-aged men that Mr. Penzotti, a Bible agent in Peru, was imprisoned several months for the crime of selling a Bible, and was released only at the request of United States officials. Now the Bible can be sold in every Spanish-American country. One of the greatest sources of immorality in Roman Catholic countries is the priestly monopoly of the marriage ceremony and the high fee, prohibitory to all except the rich. Through the efforts of Protestant missionaries, civil marriage and marriage by Protestant clergy are now lawful.

The death of bigotry is seen in recent federation of the evangelical churches in our country, and in the movements now going on to unite various sects, and thus give outward expression to that oneness in essentials which has always existed.

We have not space to enumerate other indications of the moral progress of the human family, but we have said enough to be antidote to the distressing depression which is produced by an habitual contemplation of the evils which remain.

"Be jubilant, my feet;  
Our God is marching on."

—Zion's Herald.

\* \* \*

## What the World Used to Do.

Benjamin Franklin, in his autobiography, tells of a Presbyterian minister, a chaplain in one division of the Revolutionary army, who complained of poor attendance upon his daily



prayers. Franklin suggested that if the chaplain would serve the daily allowance of rum to the soldiers just after prayers, the attendance might be increased. The chaplain accepted the suggestion, and Franklin comments: "Never were prayers more generally and more punctually attended."

Whiskey to toll men to prayers! The world has moved in the last century!

\* \* \*

President Sharpless, of Haverford College, in his "Studies of Early Pennsylvania," reproduced a caterer's bill for a dinner given by the Assembly, as follows:

"The General Assembly of the state of Pennsylvania.

"First of December, 1778.

"To Gifford, Dolly, Dr.

Dinner for 270 guests .....  
522 Bottles of Madeira Wine.....  
116 Large Bowls of Punch.....  
9 Large Bowls of Toddy.....  
6 Large Bowls of Sangaree.....  
24 Bottles of Port Wine.....  
2 Tubs of Grog.....  
1 Gallon Spirits.....  
96 Wine Glasses (broke).....  
29 Jelly Glasses (broke).....  
9 Dessert Plates (broke).....  
11 China Plates (broke).....  
2 China Dishes (broke).....  
5 Decanters (broke).....  
1 Large Inkstand (broke).....  
14 Candles.....

There must have been a tremendous racket while Dolly Gifford's wine glasses and jelly glasses, etc., were being smashed. It is a wonder that there were not damages to chairs and tables included. And those were legislators for the Keystone State!

## IT IS BETTER FOR WOMEN

**In America.** Less than fifty years ago the question of college education for women was being warmly debated in the magazines. Could woman gain a college education? One well-known physician decided positively that she could not—that she was physically incapacitated for the necessary effort, to say nothing of her lesser brain! Now some of the co-educational colleges are shutting their doors upon the girls because they are taking more than their half of the prizes, getting more than their share of the honors!

**In India.** The day of the college woman has already come in India. Girls' schools are multiplying, their grade is rising, the demand for properly qualified teachers is acute, since Indian custom is that the teachers in girls' boarding schools ought to be women.

Women are permitted to matriculate at any of the five government universities of India on the same terms as men. The practical obstacles and dangers in the way of their doing this are almost insurmountable. The fact that Indian women have been brave enough to endure the active and often bitter opposition of men and petty and humiliating persecutions, is the highest possible tribute to their courage and ability.

At the funeral of Mrs. Mary Norton (1678) widow of the celebrated John Norton, of the First Church, Boston, fifty-one and a half gallons of the best malaga wine were consumed by the mourners. A little later (1685), at the funeral of the Rev. Thomas Corbett, of Ipswich, Mass., there were consumed one barrel of wine and two barrels of cider.

In 1840 Robert Warner was refused life insurance unless he paid a higher premium because he was a total abstainer. In 1916 many life insurance companies issue insurance at lower rates to those who totally abstain.

An English paper says that when Victoria came to the throne there were hardly 150,000 teetotalers in the kingdom, a teetotal minister was almost unknown, not a single abstainer in Parliament, and only about a dozen physicians.

Senator Hoar, of Massachusetts, wrote: "Respectable farmers in my native town of Concord, bearing names honored there since its settlement 200 years before, used to lie drunk by the roadside in the warm summer afternoons. When I first entered Congress, in 1869, the practice of whisky-drinking prevailed very largely here, and the drinking at dinner parties and on social occasions was very heavy. I do not know today a man in either house of Congress whose countenance bears the indication that he is an habitual drinker of whisky. I could have counted a good many in both houses of Congress thirty-five years ago."

A physician who is the examiner for twelve life insurance companies, says that seventy-five per cent of the men who apply for insurance state that they do not drink at all. It is the growing habit. It used to be that it was not considered improper at all for a man to get drunk, and it used to be thought perfectly proper for an increasing number to get down under the table as the banquet proceeded.

Centuries of seclusion and subordination have left their marks, so that it is not without great moral peril to herself that an Indian woman begins her studies in the university. Many parents favorable to the education of their daughters cannot take this risk. In 1914, there were, out of a population of sixty millions, only one hundred and twenty-three women students in the University of Madras, the only university in South India.

The influence of Christianity on the status of women is indicated by the fact that almost a hundred of these students were Christian, though Christians certainly do not form more than one-sixtieth of the population, and are for the most part drawn from the depressed classes. In the founding of a union Christian college for women in Madras more than ten denominations of British and American Christians united.—The World Outlook.

Mrs. Helen Barrett Montgomery says, in The World Outlook:

"I realized that there was a new ideal of wifehood and motherhood in India when Miss Robinson, principal of the Isabella Thoburn college, showed me a big packet of letters.

"'There is a new world in India,' she said. 'Eight thousand young men are graduating



from college every year. These men don't want a mere child, a toy, for a wife; they wish companionship. All these, holding out the package, 'are letters of inquiry of a matrimonial nature. We could arrange for more marriages than we have graduates, and those marriages into the most desirable families. Sometimes it seems as if I were conducting a matrimonial bureau, to supply wives for future college professors, judges, deputy collectors and all sorts of influential men.'

"That is it! There is a new man as well as a new woman in the Orient, and this man has a new ideal of womanhood and family life. In Bombay I was shown, slightly out from the city, new, separate houses building for Indian young married people who desired to break away from the patriarchal or group family, where the young wife is under the absolute sway of the mother-in-law.

"In some cases families not Christian are setting up that characteristic Christian institution, the family meal. This alone means a

revolution in the position of woman; for by Indian custom the wife, whether of high or low degree, has waited upon her husband, standing while he ate, and later has partaken alone, or with the children, the portion of food he set aside for her."

**In Japan.** "By the time the children of the present generation in Japan have become grandmothers women are going to be treated differently, for the girls of today are receiving new respect at the hands of Young Japan. The Emperor has no concubines and married his one wife in our European custom. In great state affairs she receives with her husband and he treats her as an equal. The effect of this on the people cannot be measured.

"In the new Civil Code of Japan, the word 'concubine' does not appear. And, best of all, this code allows men at thirty and women at twenty-five to marry without parental consent, thereby destroying the old parental despotism which has blighted the lives of so many girls and boys."—The World Outlook.

## WHERE THE WORLD GROWS BETTER

### It Is Better in Kansas.

Five hundred and sixteen thousand children in the public schools of Kansas never saw an open saloon in the state.

More than one-half of the county jails are empty.

Sixty-five of the one hundred and five counties of the state have no inmates in the state penal institutions.

Many counties have not had a jury to try a criminal case in ten years.

Eighty-seven counties have no insane.

Fifty-four counties have no feeble-minded.

Ninety-six counties have no inebriates.

Twenty-nine counties have not a single inmate on their poor farms.

Kansas is the second richest state in the Union; its average wealth per capita is \$1,700.

Kansas has a death rate of seven and one-half per thousand—the lowest in the world.

Less than ten of the 786 newspapers in the state accept liquor advertisements.

\* \* \*

### It Is Better in North Carolina.

Chief Justice Clark, of the state supreme court of North Carolina, says that since prohibition in that state crime has been reduced fifty per cent; murder in the first degree has declined thirty-two per cent in two years; burglary, twenty per cent; attacks with deadly weapons, thirty per cent; larceny, forty per cent; manslaughter, thirty-five per cent; murder in second degree, twenty-one per cent; minor crimes from twenty-five to fifty-five per cent.

\* \* \*

### It Is Better in Denver.

Gordon Jones, president of the United States Bank of Denver, told the business men of Kansas City of the conditions in Denver after the prohibition of the liquor traffic. He said:

Bank clearings increased 26 per cent in nine months.

Bank deposits increased 16.4 per cent in nine months.

Nineteen thousand nine hundred and seventy-eight new savings accounts opened.

Savings deposits increased \$3,624,058.83.

Postoffice receipts gained 9.5 per cent.

Building permits gained 55.67 per cent.

Delinquent tax list much shorter than for years.

Ninety-five per cent of the 1916 tax already collected.

Business failures decreased 36.33 per cent.

Retail business gained from 16 to 48 per cent.

Collections invariably better.

Family washing business of laundries increased 20 per cent.

Fifteen hundred new water "taps" during 1916.

Electric light business gained \$10,000 first month of prohibition.

No vacant houses.

All real estate men have waiting lists.

Many rents increased 5 to 10 per cent.

Five hundred and ninety-six new building permits for residences.

Twenty-two per cent fewer vacant store buildings.

Arrests for drunkenness decreased 60.5 per cent.

Murders 33 1-3 per cent less.

General arrests 30.5 per cent less.

Thirty-seven discharged to one received at the state penitentiary.

Sunshine Rescue Mission gives \$6 to \$8 in free meals weekly; formerly \$40 a week.

Three thousand saloon "bums" either working or have left the city.

Professional criminals largely gone.—American Issue.

It is reported that one of the largest breweries in Denver is to give up the making of "near-beer" and manufacture ice instead, other parts of the plant to be used for cold storage and ordinary dry storage, while the stable, the largest in the city, will become a garage. Another large brewery near Denver has been successfully making malted milk.—The Continent.



## It Is Better Wherever Christianity Has Gone.

Christianity has almost banished the saloon from America.

Christianity has alleviated suffering in every land. Each medical missionary in China cares for thousands of patients every year.

Christianity has made war a matter of apology among the nations. Romans thought little of the declaring of war; Europeans today are forced to explain it.

Christianity has protected children, made their education compulsory, given them a chance to outlive infant diseases and put before them opportunities to live lives worth while.

Christianity has given woman a place on an equality with man—when she is not recognized as his superior. Mohammedan lands, Turkey, Africa and India, make woman inferior and a slave.

Christianity has overturned customs in many lands so that it is no longer usual to murder the insane, despise and neglect lepers, encourage slavery and leave the aged to a lingering death.

If Christianity's work in the world during 1,900 years has not prevented the inhumanity, hatred and cruel deeds of the war of 1914-15, it makes one shudder to imagine what would now be happening in Europe had Christ never come into the world.

Christianity has given a spiritual Christian unselfishness to countless thousands of heathen whose daily income is almost nothing. Members of the Christian community at Elat, Africa, last year supported 121 Christian teachers among their own people.

Christianity has led men of wealth to forsake the wanton waste of riches in extravagant feasts costing hundreds of thousands of dollars and has made it a matter of glory to found hospitals, schools and libraries and share profits of big business with employees.

Christianity has made life worth living for every one who sincerely accepts its teachings and conscientiously follows its Master. Other religions have done similarly for a few scattered individuals; Christianity is the gift of God to every man.

Christianity has mitigated the cruelties of war by humane laws, Christian commissions and the Red Cross movement. And it has given to sufferers everywhere the assurance that even the most agonizing physical pain may be overcome by the entrance into the heart of a spiritual peace.

Christianity has taken the first step in bettering economic conditions in numerous countries. Poverty-stricken Eskimos in Alaska have found a livelihood through raising reindeer, following importation of 171 by a Presbyterian missionary twenty years ago; the herd now numbers 47,266. Christians in one part of India are raising chickens, in another part are learning scientific agriculture; in Nanking, China, are tilling barren hillsides—all through help of American missionaries.—Paul Patton Faris, in *The Continent*.

## It Is Better in Russia.

Richard Washburn Child, in his book, "Potential Russia," says: Russia has tried an experiment in nation-wide prohibition; the impression it has made upon her social and economic structure is deep and permanent enough so that no lesson of the war will have any greater significance to the future of civilization. I have been unable to find a single respectable individual who wants to return to the sale of alcoholic beverages.

An old peasant woman said to him: "All the old toppers are dead now. Alexis, the one-armed, tried to drink varnish. It killed him. All the hopeless drunkards are dead. It is well that the young people should have no vodka. No drop of vodka should come back; no drop! All say it except those who must have it or die, and these last have been buried already."

A factory manager said: "The Russian is a holiday drinker, and we have an almost endless succession of holidays; so that the average workman was on hand only about four days a week. Now our men are here when the machinery runs."

Said a banker: "The revenue from the vodka monopoly was nearly thirty per cent of the empire's revenues. But the step has resulted in the prosperity of the people. The money can come back to the government in other taxes, and even then the people will be left in better health and better productive ability."

In 1913 the average monthly deposits in the state savings bank were a little over three million rubles; in the first seven months of 1915 the average was over fifty million rubles.

Today in Russia, to the credit of prohibition, there stands: An orderly mobilization; a better trained and more efficient army; a reduction of crime and immorality; a lessening of pauperism; a general public opinion in favor of prohibition and its maintenance; an increase of industrial efficiency which manufacturers and government investigators estimate at not less than thirty per cent; a decrease in the economic waste involved in the consumption of alcohol; a more certain resource for government revenue; a new era in thrift; a new generation of youth free from the alcoholic appetite; better babies.

From another source we read: After 14 months of experience with the new government regulation, Russia reports that crime has decreased of all kinds 62 per cent, factory absenteeism has decreased 60 per cent, efficiency in factories has increased from 10 to 15 per cent, wages have raised in some districts 500 per cent, suicides have decreased enormously, industry is universal, fires have been reduced one-third, hospitals are not overcrowded as formerly and are not now taxed to capacity, better food and better clothing is now in use by the poorer people, agricultural instruments have increased sales equal to 60 per cent, and imprisonment for crimes and misdemeanors has fallen off to but one-quarter of the former record for the same length of time. Prohibition has done far more than its advocates expected, and done none of the things its opponents predicted.



# METHODS OF CHURCH WORK

E. A. KING

Again we turn the page of a new year and before us are 365 white sheets waiting for our records! Perhaps it is pure assumption on our part to say there are so many days for us to work in! For some of us there are not so many, of course, and for others there are more. Nevertheless we have our work to do and the best state of mind in which to do it is that which recognizes life as never ending! We are working for eternity and we should know no bounds or limits to our thought. Let us not think and act as if we were going to graduate tomorrow!

\* \* \* \*

We are beginning a new year of activity and as preachers of the Evangel of Love let us make up our minds to be better, to grow intellectually and spiritually and to accomplish more than ever before in our lives.

A young minister came to see us the other day and he said he had just finished reading Allen's "Life of Philips Brooks" and he said it had helped him more than anything he had ever read in his life! Let us suggest Albert H. Currier's two books, "Nine Great Preachers" and "Biographical and Literary Studies." One would not know by this latter title that the volume contains remarkable valuable essays on "St. Augustine," "John Knox," "George Herbert," "Thomas Fuller," all of worth to the preacher. To this list we will add "The Gospel of Good Will," by William DeWitt Hyde, "Men and Service," by the Laymen's Missionary Movement (1916). To young ministers just beginning work we commend Charles E. Jefferson's little book, "Quiet Hints to Growing Preachers."

This list of books is very incomplete, of course, but any minister would do well to read these works or something similar this coming year.

\* \* \* \*

No one can contemplate the new year without thinking of the great world problems. What about the war? Who knows? Yet we must go right on facing it and make such contribution as we can towards its solution! The cost of living is going up and everybody feels it. Churches and ministers often feel it keenly.

In our own country we have numerous problems to solve. There is the liquor problem, the capital and labor problem, and the ever present problem of poverty. As ministers we must be leaders in all kinds of reforms, but **let us be informed leaders.** We should study the problems and furnish material for our laymen to use in these moral struggles.

Besides this we should preach a religion that can be understood and lived. There must be ethics in it, otherwise it will not grip and hold in times of distress and strain. A newspaper editorial reminded us a few days ago that in a

certain large church where a minister had been turned down and the congregation divided into warring factions that the very thing which the churches are constantly seeking to eliminate has destroyed the power and influence of this particular church! This is exactly what we should seek to avoid! Let us preach a Gospel that works in time of strain and stress! May God help us all, brethren, to make our preaching effective.

\* \* \* \*

The editor of this department comes to the new year with a full determination to make this Methods Department better than it was last year. He can do so with your help. Send everything you can to him this year. He is in constant receipt of letters of appreciation and acknowledges them here. Thank you, brethren, very much indeed. Send your material to Rev. E. A. King, 73 South 15th St., San Jose, California.

## NEW YEAR GREETINGS.

Rev. Geo. E. Atkinson of Martinez, California, has sent us the following thoughtful "Aim" which he has prepared for his own people. It is so good we wish to pass it on as a suitable "New Year Greeting."

### Our Aim.

To be faithfully loyal to our church, yet to have goodwill and fellowship toward all, and to make the influence of the church as helpful as possible. To have a mission in life, and in our hearts the consciousness of a personal responsibility, and thus to let our prayers plan our lives. To permit our religion to lighten our burdens, and to use them as giving us power in lifting the burdens from others. To be incorruptibly honest, seriously in earnest, and whole heartedly Christian. To have an enthusiasm for goodness, to view goodness as fundamental, happiness as incidental, character as important, and God's will supreme. To keep conscience above comfort, duty above delight, and our souls superior to our senses. To seek to adjust men to the truth as revealed in the Bible, to bring to them the living power of God's truth, to vitalize that truth in character, and reproduce it in manhood. To stand for liberty, not oppression; principle, not compromise; truth, not error; and for the Word of God always. To be true whoever is false, generous where others grasp, sweet tempered when others are fretful, patient amid distractions, bold against difficulties, hopeful under trials, and a Christian always. To work more vigorously, pray more earnestly, and sing more cheerily. To regard as unimportant the shout of the multitude, but to listen for the Master's "Well Done." And finally, so to live that our best will be crowned by the Father's better.



## THE MINISTER AND PERSONAL INTERVIEWS.

The personal interview is one of the most important opportunities of the minister. It is amazing how few modern ministers grant it, or know aught of its peculiar value. Few burdened or questioning souls are able or willing to speak of their real difficulty in a public meeting or even privately to a personal worker in an open inquiry room. Natural timidity interferes or the intimate nature of the trouble. Oftentimes an hour or a whole evening is necessary to lead the penitent to unburden the heart that hidden difficulties may be removed.

The wise minister therefore will let it be understood that at certain hours several days in the week, say from one-thirty to two-thirty, each afternoon from Tuesday to Friday (there should be at least one evening hour for the convenience of those who must work all day), he will gladly meet for quiet talks on personal problems, at his home if possible, any of his people who desire to meet him. When the time arrives and pastor and inquirer are face to face, the pastor may easily and quickly come to close quarters: "Let me see—what is it that is troubling you? or "Now tell me frankly all that is in your heart."

In nine cases out of ten the minister will be amazed at the simplicity of the difficulty and the ease with which it may be swept away. When men seek a personal interview they are not far from the Kingdom, and the earnest pastor will be able to open its doors quickly. While austerity is to be avoided, the interview should be as impressive as possible. Ordinarily it should not close without bended knees and earnest prayers and a hand-grip that will send the inquirer away with rich memories as well as an awakened soul.

And so the earnest pastor will go on from service to service, from ministry to ministry. He will be modern, patriotic, full of sunshine and good cheer, while at the same time he will have as a precious burden on his heart the conversion of every life he touches. If the right Christian should be in a continual attitude of prayer, the right pastor should be in a continual attitude of evangelism. Like his Master, his business is to seek and to save souls that are lost, and that day is barren indeed that does not show some soul born anew or some definite progress made toward that most vital consummation. The pastor-evangelist is the most valuable and the most welcome man in the ministry today.—Samuel Chas. Black, D. D., in Building a Working Church.

### WATCH NIGHT SERVICE.

Last year at the Avon, Massachusetts, Baptist Church the following program was carried out.

Service of song.

Prayer.

Review of the Old Year.

Material Progress.

Achievements in Religion.

Hymn.

Outlook for the New Year.

What Can I Do For the Church in the New Year?

How Can I Best Grow As a Christian in the New Year?

Hymn.

Good Resolution from my Bible by five members.

Soul Winning in the New Year.

Hymn.

New Year Poem.

Social Hour.

(In charge of the Philathea Class.)

Consecration Service led by Pastor.

Doxology and Benediction.

### SET YOUR GOAL FOR 1917.

One of the best year's programs we have seen is the following by Rev. R. R. Shoemaker of Montrose, Colorado. He planned out a year's work and tried to get his church to carry it through. It is so suggestive that we print it here:

#### I. Music:

1. A new pipe organ installed in September.
2. Four special sacred concerts during the year.
3. New hymn-books.

#### II. Preaching:

1. Series of four sermons on Being a Christian.
2. Series of sermons on the Epistles of Paul.
3. Series on the Congregational Creed.
4. Seasonal sermons. Christmas, Lenten services, etc.

#### III. Prayer Meeting:

Studies on the Life of Christ.

#### IV. Christian Endeavor:

1. Training School in Ideals, Expression and Work.
2. Series of addresses, one each month by specialists.
3. Mission Study.
4. Practical work in County Hospital.

#### V. Pastor and Church:

1. Pastor's class.
2. Special seasons for decision and ingathering.
3. Campaign of education as to history, polity and activities of the Congregational Societies.
4. Every-Member Canvass, duplicate envelope, etc.

#### VI. Sunday School:

1. Graded Lessons.
2. Mission Studies.
3. Special Days.
4. Teacher Training.
5. Pilgrim Standard of Efficiency.

#### VII. Woman's Union:

1. Organization of Parish.
2. Promotion of Social Life.
3. Mission Study.

### SOME RESULTS OF THE EVERY MEMBER CANVASS.

We certainly hope that every one of our readers will read and study that wonderful volume, "Men and World Service" which records the achievements of the Laymen's Missionary Movement. Among other things it reports some of the results of the Every-member Canvass as it has been operated by churches in various parts of the country. The following information is stimulating:



A report covering the work of sixty-nine churches in one section of a state shows the following gains as the result of canvasses in a single year:

Increase in numbers of contributors to church support .....	5,160
Increase in number of contributors to missions .....	5,341
Increase in missionary offerings.....	\$31,195
Increase in local church offerings.....	\$64,732
The following interesting facts were reported with regard to the churches in Buffalo, showing the gain in giving in one year.	
4 Lutheran churches from \$990 to \$3,008.	
22 Methodist churches from \$7,502 to \$17,023.	
12 Episcopal churches from \$1,464 to \$3,075.	
4 Presbyterian churches from \$11,332 to \$19,556.	
20 Baptist churches from \$4,358 to \$6,430.	

A secretary, in a recent letter, says, "From the trend regarding the Every Member Canvass in this territory I should say that it is proving itself one of the strong factors in extending the great spiritual awakening that is so much needed and that is so surely coming in America."

### PREVALENT PLANS AND THE RIGHT METHOD OF HANDLING CHURCH FINANCES.

Frederick A. Agar, in his very interesting book, "Church Finance" (Missionary Education Movement, N. Y.), classifies the current methods of raising money for church work as follows:

1. The Pew Rent System.
2. The Donation Plan.
3. The Subscription Paper Method.
4. Begging Bees.
5. The Individual Collector Plan.
6. The Hit or Miss Plan.
7. Free Will Offerings.
8. Assessments.
9. Tithing.
10. The Simplex Plan.
11. The Duplex Plan.
12. The Spasm Plan.
13. Church Suppers, Fairs and Entertainment Plan.

Besides the above methods there are still others more or less successful. Mr. Agar presents "proper methods" in chapter VII of his book. He urges churches to adopt the following program and by trying to follow it out successfully any church may come to its own.

1. A spiritual vision and motive: Every member abiding in Christ.
2. Every member at worship.
3. Every member a giver in accordance with 1 Cor. 14:2.
4. Every member bearing his share in church and world-wide work.
5. An adequate church budget, including both church expenses and missions.
6. A steady program of missionary education throughout the year with a period of education preceding the annual every member canvass.
7. Annual canvass of all members of the church and parish.
8. A system of weekly giving.

9. Two treasuries with two treasurers and two financial secretaries.
10. All incoming moneys handled in a businesslike way, counted in the presence of others besides the treasurers.
11. Quarterly reports to the church and to each contributor.
12. A proper follow-up system to secure the payment of pledges when due.
13. Monthly or at least quarterly distribution of all missionary funds in hand.
14. An annual audit and report in fullest detail.
15. Constant presentation of all missionary activities of the church with opportunity for any to make gifts. No request for contributions, however, to follow presentation, unless, after due consideration, the church specifically issues a permit for a special collection.
16. Christlike determination not to harbor dead members lest they injure the whole body.
17. Every regular attendant and giver assigned a regular seat and expected to occupy it.
18. A record of the attendance of all members at the services of the church.
19. Every member of the church related to others in the body in some definite spiritual work.
20. Expressional activities provided to follow every impression.

### USE THIS IN YOUR CANVASS FOR BENEVOLENCES.

#### A Little Argument With Myself.

If I refuse to give anything, I practically cast a ballot in favor of the recall of every missionary.

If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

If I give the same as formerly, I favor holding the ground already won, but I oppose a forward movement. My song is "Hold the Fort," forgetting that the Lord never intended that his army should take refuge in a fort. All of his soldiers are under marching orders always. They are commanded to "Go."

If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I now join this class?

If I add fifty per cent, I say, "Send out one-half as many more;" and if I add twenty-five per cent, I say to our board of missions, "Send out one-fourth more than there are now in the field."

#### What Shall I Do?

I surely do not favor the recall of our whole missionary force, nor any part of it.

Neither am I satisfied simply that we hold our own so long as the great majority of the people in the world have never yet heard of Christ.

I do believe in greatly increasing the present number of our missionaries, therefore, I will increase my former offerings to missionary work.



### CHURCHES WORKING TOGETHER.

We have just received this card from Minnesota which is the only one of its kind we have ever seen. When churches advertise like this they ought to make some impression on the community:

### ENTERTAINMENTS WORTH WHILE.

We wish to call attention to the S. S. G. Entertainment Co., of Canton, Illinois (42 N. Ave. A). They have three plays entitled "Six Sharps, One Flat," "Snap Shots," and "Union Depot for a Day." They are money makers, and highly

## GO-TO-CHURCH CAMPAIGN

NOVEMBER 12TH, 19TH, 26TH.

The Federated Churches of Merriam Park

Urge You to Attend THE CHURCH OF YOUR CHOICE.

<b>BAPTIST,</b> Iglehart and Moore Avenue. J. J. RUNYAN, Pastor *** Sunday Services: 10:30 a. m. and 7:45 p. m.	<b>CONGREGATIONAL,</b> Iglehart and Dewey Avenues. GEORGE M. MILLER, Pastor *** Sunday Services: 10:30 a. m., 7:30 p. m.	<b>METHODIST,</b> Marshall and Dewey Avenues. ROBERT B. STANSELL, Pastor *** Sunday Services: 10:30 a. m., 7:45 p. m.	<b>PRESBYTERIAN,</b> Dayton and Howell Avenues. BENJAMIN B. ROYER, Pastor *** Sunday Services: 11:00 a. m., 7:30 p. m.
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### GO TO CHURCH EVERY SUNDAY

#### GOOD BOOKS FOR MINISTERS.

We have had a number of inquiries about good books for ministers to read and loan in order to properly and successfully counteract the influence of Christian Science and kindred cults.

We suggest "The Physiology of Faith and Fear," by William S. Sadler, M. D., published by A. C. McClurg & Co., Chicago (\$1.50); "Physiology, Fear and Faith," by Lyman B. Sperry, M. D., Revell Co., and "Faith and Health," by Chas. R. Brown, published by Thomas Y. Crowell & Co., N. Y.

#### HOW ONE MINISTER ADVERTISES.

Henry W. Tiffany, Elkins, W. Va.

I am pastor in a town of about 7,000 inhabitants, and my plan of advertising is to have 1,500 cards struck giving the topics of a series of sermons, and then about 30 men put one in each house on the Sunday afternoon of the evening in which the series begins. This method has been the most effective I have ever used.

#### AID TO SUNDAY SCHOOL WORSHIP.

We have been using E. C. Knapp's "Sunday School Worship" for a number of months and like it so well that we wish to commend it to our brethren. It consists of 32 complete opening exercises with music, prayers and responsive readings. Price, ten cents per copy. Peyton Block, Spokane, Wash.

#### SERMONS WITH LOCAL COLOR.

Rev. Henry W. Tiffany, of Elkins, W. Va., preached the following series of sermons recently:

Pen Pictures of Elkins Women.

The Shut In Woman.

The Silent Woman.

The Society Woman.

The Serving Woman.

The Street Woman.

The Sacrificial Woman.

recommended. Especially good for the young men's and women's societies.

#### HOW TO PREPARE FOR DECISION OR WITNESSING DAY IN THE SUNDAY SCHOOL.

Charles A. Brand.

The secret of success lies in thorough systematic preparation and earnest prayer. We cannot do it alone. Whether we understand it or not, one thing is established by observation; the teacher that leans heavily on prayer is somehow the one that succeeds. In making the following suggestions it is not forgotten that the same plans will not work in all places. They must be adapted. But here are the details of the campaign that has generally proved most satisfactory:

1. The work begins with a conference between the pastor and superintendent and officers of the school. This should be about six weeks before the day set for the close of the campaign, and should not be for the discussion of methods, but of the necessity of winning the scholars to Christ soon. It will become a meeting of earnest prayer.

2. As soon as possible have a full teachers' meeting and go over the same matters with them. Explain the meaning of the chart, and the need of strong, united action. Bring home the feeling of personal responsibility of each teacher for the members of his class. Agree upon the date of Decision Day—at least five weeks ahead—and agree that neither now nor at any future time is the date of the day to be announced to the school.

Ask the teachers "not to refer in the school to any concerted action."—Marion Lawrance.

3. One week later have another teachers' meeting for conference as to just how to do the work, and for prayer. Have cards, like that reproduced here, at the meeting if you think they would work well. They have been a great help in many Sunday Schools. These cards may be taken home by the teachers and filled out after careful consideration, and re-

turned to the pastor, or returned at the close of the meeting.

Dr. Henderson, in speaking of a similar card, "If a teacher returns the card and has not placed a cross opposite every service request \* \* \* then the pastor has his opportunity for a personal interview with that teacher, to learn why any one of these forms of service has been refused." The same, when the cards are not returned at all. It may mean a great deal of anxious work for the pastor, but that is the price of success in the Decision Day campaign and if that cannot be done it will be far better to put off the day till some other time. Decision days half prepared for have done a great deal of harm.

4. The second pledge in the teacher's covenant is to pray daily for each scholar. It pays to pray for them by name and with all the definiteness possible. We are in danger of being slipshod in our prayers and of praying in general terms and familiar phrases. If ever we should deal with things as they are and call them by their right names it is when we are laying the cases of our scholars before God in prayer.

some things that are righteous even in themselves. Many a thing will need to be cut off. Are you willing?—Mrs. M. G. Kennedy.

6. Try to secure the decision of each member of the class as long before Decision Day as possible; then as fast as they decide, get them to quietly work and pray with you for the others. Boys and girls are magnificent advocates when they can say in their plea to a friend, "I have just done it myself."

"Do not be afraid either of your theme or of your scholars. Your fear will inspire in them both timidity before you and shrinking from the subject. Earnestness need not be oppressive solemnity, and easy friendliness is very different from triviality.

"Appeal to heroism. Urge some scholar to be the first in his class to start in the Christian life; show him the good he may do by setting the example.

"Ask your scholars to come to see you or take walks with them, but do not appear to take them by guile. Tell them what you want to discuss.

"Use the post-office, but never write the same letter to two scholars. Make them bright and

Mark X in  
this column

OBJECT: My Class for Christ

Looking to Christ for help, I covenant

	To pray daily for myself, that I may live so near to the Master that He can use me to bring the members of my class into the Christian life.
	To pray daily from now until Decision Day for each of my scholars who has not yet openly confessed Christ, that he may take the stand at once.
	To pray daily for the pastor and officers of the school.
	To spend much time with the members of my class during these weeks, getting better acquainted with them, seeking to understand them and help them in their work and play and home life, in order that I may be able to know and help them in their religious life. I will try to secure the decision of each member before Decision Day.
	To be present, unless providentially detained, at the meetings for special prayer and preparation for this work.

Put a cross (X) opposite the forms of service you are willing to render, and return this covenant to your pastor

Name

Date

Address

Teacher's Covenant Cards, 50 cents per hundred, postpaid.

5. But the hardest part of the covenant to keep is that in which one promises "to spend much time" with the members of his class during these weeks. One's time is his very life, and this work, if it is to succeed, will take a great deal of it—more than he feels that he can afford to give. Well, let him look at that chart again, and again go over that list of the names and ages of his scholars, and he will feel that he is called upon to meet an emergency. He must succeed at any cost.

"Society has some claims," you say. Yes, but do not make them of the greatest importance. The claims of Decision Day are above the claims of society. Decision Day will cut off a good deal. It will cut off, perhaps, some of your hours of sleep. Some of the time you will want to be talking to your boys and girls, calling at their homes, having them come to your home, you will need to be writing letters to them, you will need to be thinking, to be praying, and after you turn your light out and go to bed, your heart will be so full and your mind so full, that sleepless hours will come. Yes, you will cut off sleep; you will cut off a good many things that are pleasant, and perhaps even

cheery, not beating about the bush. Assume that the scholar is already Christ's child and only needs a word to bring him to open confession.

"Use the comradeship motive among others; say, 'Nancy, will you join the church at the next communion if Ethel will?'"—Condensed from Amos R. Wells.

7. Without talking about Decision Day try to turn the thought of the mid-week prayer meeting toward the conversion of the young people, or the leading of them on into an earnest and useful Christian life. Real interest on the part of parents is important, but unfortunately it is not at all certain to be found. John T. McFarland, D. D., has written a wonderfully effective little booklet called "Preservation Versus the Rescue of the Child." Have a number of them at the meeting and get the parents to read them. If the parents of all the children in the school would read that booklet the Decision day battle would be half won.

8. Get the pastor to preach on the reasons why it is important to have children take their stand for Christ early.



9. Go to the pastor freely for advice. He can help you, and it will give you both a new sense of oneness in the Master's work that will be a lasting inspiration to both.

### A STRIKING CARD.

Rev. T. O. Perrin.

## DON'T GO TO BED

until you have said your prayers, taught by your Mother, and given a thought to your heavenly Father who has cared for you during the day. If you go to Church on Sunday at The First Presbyterian Church, Wesley & Jordan Sts., Greenville, Texas, it will help you to make life's trials build up your better nature. Will watch for you there.

COME AND CURE CARE

### HELPS FOR THE RURAL PASTOR.

We desire to call the attention of our rural ministers to John M. Gillette's "Constructive Rural Sociology." (Sturgis & Walton Co., N. Y., 1915. \$1.60). Beginning with chapter XIV, on page 200, Mr. Gillette discusses such themes as "Rural Social Institutions and Their Improvement Clubs." In chapter XV he takes up the question of the "Church."

Among other things he says the primary function of the church is to teach fundamental religion. One very significant remark is this: "If this is not the primary work of the church there is no other institution to take it up. \* \* \* If religion is essential to the masses, then the church must see to it that the masses obtain it. \* \* \* The country church can act as inspirer and leader."

His whole discussion is helpful and suggestive. With this book should go J. M. Somern-dike's "By-Products of the Rural Sunday School." (The Westminster Press, Philadelphia, Pa.) "Civic Righteousness and Civic Pride," by N. M. Hall, is worthy a place in this list. (Sherman, French & Co., Boston, \$1.25.)

### INTERESTING YOUNG PEOPLE.

Some of our young people gave a little play in the parish house the other night. It was William Dean Howell's "The Sleeping Car." The work was well done, of course, but the thing that interested the writer was the interest the young folks took in the preparations. This is one way to discover leaders and to find out what the young people can do. We recommend the plan to any who have not tried it.

### "DEVIL FISH" ADVERTISING.

Rev. N. A. Marcy, Dayton, Oregon.

I sent to one of the nearby colleges for the loan of their laboratory specimen of Devil Fish and placed it on display in the window of a hardware store using this poster:

Why Is This Called a  
"Devil Fish?"

Hear the answer next Sunday at the Methodist Church when the pastor begins a series of sermons on "The Devil Up-to-Date."

"Some Dainties from the Devil's Menu!" (On Social Evils.)

"The Devil Goes Calling, or The Maxim Silencer for Knockers." (On Sins of the Tongue.)

"The Devil is a Yankee." (On modern business methods.)

"The Devil Kills Himself." (A sermon on the cigarette.)

### RAISING MONEY FOR THE CHURCH.

In North Yakima, Washington, one church is raising money in a unique way. The people have plenty of apples, but little ready cash, so they are collecting a carload of apples, donated by the people, to ship to a large church in Seattle to be sold on commission. This will enable a large city church to greatly assist a smaller city church and thus help the people to raise the money they greatly need to have for church expenses. This idea might be adapted in many sections of the country.

### LESSONS FOR BEGINNERS IN THE CHRISTIAN LIFE.

Robert S. Osgood, Seattle, Wash.

Introduction.

We are not trying to teach subjects but to win boys and girls to Christ and to help them find their rightful place in the church. Keep to the object. Subordinate method.

We are trying: (1) To show the learner what kind of a life he is called upon to live; (2) to show him (a) that in order to live this life he must decide for himself that he will live it, and (b) that he must have God's help in order to carry out his decision successfully; (3) to get him to make the decision; (4) to get to join the society whose object is to cultivate the true life in its members (the church); and to practice the exercises which help to strengthen the true life (prayer, Bible reading, church attendance, etc.)

The Scripture references given in answer to questions are not supposed to cover the ground but only to be suggestive. If other references are deemed better for the purpose they ought to be substituted for or added to those given. The pupils should be asked to memorize certain of the references.

It is hoped that these lessons may fall under the eye of parents, that they may know the substance of what their children are being taught, and their co-operation secured in winning their children to the true life and bringing them into the membership of the church.

#### Lesson I. The True Life.

1. What kind of life ought every one to live? Matt. 5:48; Matt. 5:16.
2. What is a perfect life like? Psa. 1:1-3; Psa. 15; Psa. 24:3-5; Micah 6:8; James 1:27.
3. Where do we learn what we must do and what we must not do in order to be perfect? Exod. 20:1-17.
4. What did Jesus say about the Ten Commandments? Matt. 5:17; Mark 12:28-31; Matt. 19:16-21.
5. How does Paul sum up the Commandments? Rom. 13:8-10 (see 1 Cor. 13).
6. What "good works" that people can see can we do? Matt. 5:42; Matt. 10:42; Mark 6:37; Matt. 25:34-40; Heb. 13:2; Eph. 6:1; Col. 3:20.

7. How should we do our good works? Matt. 6:1.
8. What must one have if he is to do the works of the true life? Matt. 12:35; Prov. 4:23.
9. How can you tell if one has the true life? Matt. 7:16-20.
10. What is the reward of the true life? Matt. 6:33; Matt. 25:46.
11. Aid by contributing the sum of \$.....
12. Or .....

Name .....

Address .....

### A ROUSING PLAN TO GET PEOPLE TO CHURCH.

Rev. T. P. Perrin, of Greenville, Texas, Presbyterian Church, has sent us one of the best calling plans we have seen for a long time. It is printed on letter size paper, brown tint in brown ink, and is as follows:

#### Here's For A Greater Church.

**WILL YOU** help make our Church a greater Church by making it your business to get the persons that are named below to attend a Sunday service?

**WILL YOU** keep after them, each week, either with a personal invitation, telephone message, letter or postal card, until they not only attend but become one of us?

**WILL YOU** return this letter when the work assigned is done, or when you find that you cannot do it?

**REMEMBER** hundreds of other churches are being made greater by this persistent and systematic method and we can do it also if every member will help.

First Name .....

Address .....

Phone No. ....

Second Name .....

Address .....

Phone No. ....

Third Name .....

Address .....

Phone No. ....

Yours for a Greater Church,  
Pastor.

Prov. 11:30; Dan. 12:3; Jas. 5:20.

### A VERY INTERESTING SERIES OF SERMONS.

We are glad to present the following statement and list of sermon topics, because they contain so much of possibility:

"Lives of Great Men All Remind us We Can Make Our Lives Sublime."

The Bible contains many portraits of men and women that are worth studying. Great characters loom up from its pages. Personalities that are inspiring enter our presence. Biographies are worth much when they instruct, inspire; yea, even warn. It is the purpose of

The First Christian Church of Wellington, Kansas, to engage in a study this winter of some men and women of Old Testament history that may give us a clearer vision of today's life and the problems that are a part of it.

These studies will engage our attention every Thursday night at 7:30 p. m., and the sessions will be held in the lecture room of the church. A program will be built around each subject that will be uplifting, and a sense of variety will be lent to each.

You are earnestly invited to attend these sessions, which will be under the direct leadership of the minister, Rev. Henry W. Hunter, and

### SUNDAY EVENING SERMONS.

Geo. H. DeKay, Oakland, Cal.

"The Lost Sabbath."

"Who is Head of the House?"

"A Good Man's Bad Wife."

"Booze and Business."

### MAKING THE MID-WEEK MEETING GO.

At the Fort Washington Presbyterian Church, New York City, Dr. D. H. Martin conducts a very interesting mid-week service. He calls the meeting "The Family Altar of our Church Household." The usual program is as follows:

1. Familiar Hymns.
2. Requests for prayer and reports of prayers answered.
3. Question Box.
4. Comments on Bible Topics.
5. Free Discussion.
6. Adjournment and Sociability.

### SUNDAY SCHOOL ENLISTMENT BLANK.

The following letter was sent out by the superintendent of the Campbell Church, California:

Dear Friend:—

Some one has said, that just as our boys and girls of today are to be the men and women of tomorrow, so our Sunday School of the present stands for our church of the future. If our church is to grow in members and efficiency and prosper it must have the interest of the Sunday School at heart.

Strong workers have left us and gone to other places. Your help is needed and is earnestly solicited. Please note on the enclosed "Enlistment Appeal" the part in our Sunday School work you are willing to have, and return same to me as soon as possible.

Most cordially yours,

The enclosed enlistment blank is reproduced here. It contains some suggestive lines of endeavor:

#### Enlistment Appeal.

##### What Will You Do?

1. Enroll as a member of the school?
2. Act as a substitute teacher?
3. Play the piano if asked to?
4. Play the organ for the Primary Department?
5. Make primary blackboard pictures?
6. Come on time every Sunday?
7. Attend teachers' meetings regularly?
8. Serve as a visitor for the Home Department?
9. Endeavor to bring in new scholars?



make them your own. An hour spent in this manner will prove really worth while in your Christian experience.

Esau—A study in Uncontrolled Passion.

Joseph—A study in Harmonies.

Moses—A study in Leadership.

Aaron and Miriam—Studies in Ambitions.

Joshua—A study in Faithfulness.

Caleb—A study in Courage.

Deborah—A study in Patriotism.

## SUGGESTIONS FOR A PRAYER MEETING.

Topic: "The Wealth of God's Poor."

Let the leader relate briefly the life of Francis of Assisi, "God's little poor man," pointing out his spiritual wealth, although he possessed no material riches. Then call upon others to mention some priceless things that make the poorest Christian wealthy with enduring treasures. Thus:

1. Redemption, Eph. 1:6, 7.
2. Eternal life, John 3:36.
3. The Holy Spirit, 1 Cor. 6:19.
4. God's promises, Jas. 1:12.
5. A certain hope, Heb. 6:19, 20.
6. Peace, Phil. 4:7.
7. Joy, 2 Thess. 5:16-18.
8. An eternal home, Heb. 11:16.

—C. E. World.

## GROUP DISCUSSIONS FOR MEN.

To What Extent Should We Allow Ourselves to Be Imposed Upon?

Will Cremation Eventually Displace Burial?

The European War.

The Parable of the Wedding Feast.

The Influence in Labor and Industrial Circles of "The Man Higher Up."

Advance Steps in the Labor World.

Is the Rich Man an Enemy of the Laboring Man? Review of Bouck White's book, entitled "The Carpenter and the Rich Man."

Individual Reserve Power and Storage Capacity. The Parable of the Ten Virgins.

Does the European War Prove That Modern Civilization is a Failure?—Selected.

## THE POWER OF AN ENDLESS LIFE.

REV. WM. SICKELS.

Text: Heb. 7:16. In this endless life there is:

- I. Inherent Power.
  - a. Unwearied activity.
  - b. Unerring wisdom.
  - c. Unbounded sympathy.

## GET SMITH TO CHURCH:

The leaflet "Getting up Steam" is "a stirring appeal to men who stay away from church," "timely and strong, sane and winsome." Copies for distribution one cent each in lots of 25 or more, 500, 34c each.

L. L. BINGHAM :: ESTHERVILLE, IA.

II. Imparted Power.

b. Unflinching courage.

c. Unblemished affection.

III. Exerted Power.

He ever liveth to make intercession for us.

IV. Perfected Power.

This means for us unquestioned acceptance.

Our standing is in him, if his life should ever come to an end our acceptance would be over, and though he lived, if the time should ever come when he ceased to intercede, our acceptance would be at an end.

This means for us uninterrupted fellowship.

This means for us unalloyed happiness.

Conclusion.—If you are saved it must be by the power of an endless life, if you are lost you are lost by the power of an endless death.

## ONE WAY TO GET MEN.

A pastor recently announced an address for men and printed the following:

200 Men Wanted.

Single Men  
Young Men  
Short Men  
Little Men  
Lean Men  
Cranky Men

Married Men  
Old Men  
Tall Men  
Big Men  
Fat Men  
Smiley Men



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542 East Girard Avenue, Philadelphia

# PRINTING for CHURCHES

SAVE money for yourself and your church by using our Printed Supplies for churches. We have cards for almost every occasion in church and Sunday School work, church calendars, weekly offering envelope system, the duplex envelopes, pastor's holiday souvenirs, motto cards, topic cards, birthday cards, class pins, novelty invitation folders, and lots more that you will be glad to know about. Write for our new catalog today.

The Woolverton Printing & Publishing Co.  
OSAGE, IOWA

# ILLUSTRATIVE DEPARTMENT

## A SERMON WITHOUT ILLUSTRATION IS LIKE A HOUSE WITHOUT WINDOWS

### LITERARY ILLUSTRATIONS SELECTED BY GEORGE M. GRAHAM

#### Calvary.

(231)

I believe that Calvary is a fact in all human life and eternal interests that are deep as the throne of God. While I was on a walking tour on the coast of Scotland, I came across what seemed to be an inland lake shining in the sunlight. Yet I had my suspicions aroused because I knew well how indented was that west coast. Finally, I resolved to go down and test the water to see if I could taste the saltness of the sea. While I waited a moment I saw a wave sweep down the loch and break on the silver beach. Then I know that wave was part of the movement of the Atlantic Ocean. And so on Calvary I think the wave of sorrow that swept over the Saviour's soul was a wave from the sorrow of God's nature, and that what happened at the Cross is ever happening for man.

—F. B. Meyer, D. D.

#### God's Church.

(232)

There is a story of an old lady in Scotland who had a serious difference with her worthy minister, but who, to the surprise of the latter, continued her attendance regularly at church. When the minister expressed his gratification as well as his surprise at her conduct, she said, "Oh, sir, my quarrel was with you, and not with the Lord."—A. H. Moncur Sime.

#### Man's Dominion.

(233)

During the restful and delightful days of my holiday in Scotland, I walked over and over again through one particular estate that for many years had been neglected. How it preached to me! Oh! the glory of it and the beauty; the rioting of Nature; and yet the appalling devastation of it all. Trees that sprang and grew and came to ripeness, and then were blown down by the tempest; a forest of desolation; the full ripeness of life ruined! Why? Because man had not touched it. Nature needed the touch of the human hand; was waiting for the glory of the master mind; demanded the regency of humanity. That is but a passing illustration. You may see it wherever you look; the earth formed, fashioned, filled with divine potentialities, waiting for its king; only possible of perfection in any form or fashion by the presence of man. Great forces are hidden in mother earth, sleeping until man shall discover them, and make them the messengers of his will and the instruments of his power. Many discoveries have been made already, but there are others, strange, weird, glorious, waiting for man to discover and use. All the flowers of the field demand the touch of the human hand, or they will never come to their ultimate beauty. All the fishes in the sea, and the birds of the air, and the beasts of the earth God put

under man's dominion.—G. Campbell Morgan, D. D.

#### Humility.

(234)

And not only is it true that the new ideal produces instantly a new sense of unworthiness, but often it would appear that every advance in holiness carried with it a deepened consciousness of sin. Doubtless it is well that it is so. Self-conscious saintliness would be devoid of its chief charm. As one writer has said: "The holiest have only been such because they dared not feel they were." In our advances after perfectness, we are like the child who climbed the hill to reach the moon. The gulf of separation increases with every step of advance. A party of English tourists visited the house where the great composer, Beethoven, had spent the last years of his life. The caretaker (who was also something of a hero-worshipper) led them at length into a certain room, and reverently lifting the cover, said, "And this was Beethoven's piano." And a certain young lady of the party at once took possession of the music-stool and began to play over one of Beethoven's sonatas. The custodian stood by, stern yet silent. At last the young lady swung round on her stool and said, "I suppose a great many people who come here like to play on Beethoven's piano?" "Well, miss, Paderewski was here last summer, and some of his friends wanted him to play on that piano, but he said, 'No; I am not worthy.'" That is it. Mediocrity of talent, or of virtue, is never humbled by a sense of the difference that divides. It is the man who has climbed the hill and who is nearing the summit, who sees the ideal shining far above and beyond his reach.—G. H. Charnley.

#### Self-Centered.

(235)

The church's business is not to remain by the sheepfold, to tend its little plot of ground, to accept the situation, to acquiesce in things as they are. Its call is to the height which has not yet been sealed, the work which has not yet been attempted, the adventure which has not yet been tried. Sometimes in a rocky land like Switzerland you will come upon a lovely lake far up among the hills. Quiet it lies with its deep, pellucid water, and as you see it reflecting blue sky and golden noon, you know that it is a thing of use and beauty to those in its near neighborhood, but that beyond that it has no influence. Such is a religion that is self-centered, that has no message.—Sidney A. Alexander, M. A.

#### Perseverance.

(236)

Once, while visiting a well-known laboratory in Calcutta, I saw a certain experiment in



progress. From a cross-beam in the roof was suspended by a wire a heavy bar of iron. Alongside of this iron bar was a cork suspended by a fine silk thread from the same beam. Through an open window a current of air blew into the room and this set the lightly suspended cork swinging to and fro. The vibrating cork impinged upon the heavy bar of iron, but for a long time the latter showed no sign of being influenced by its little excited companion. Thirty minutes passed before an almost imperceptible trembling of the iron rod showed that it was beginning to respond to the beating of the cork. Forty-five minutes passed. The iron bar vibrated slowly. An hour passed. The heavy pendulum, with the cork steadily beating it into life, began to oscillate regularly, and continued to do so for a long time after the motion of the little cork had been stopped. I think, my brethren, that that little cork is a picture of us Nepali Christians. The work we are doing just now, this ordination, is a thing of little moment in the eyes of the great ones—Hindoos, Mohammedans and others—in this place. It is of so little moment that they may not have even heard of it. But if we, like that little cork, keep steadily impinging upon the mass of heathenism around us, we will move it. It will respond, perhaps almost imperceptibly at first, but it will respond.—Ganga Prashad Pradhan.

#### Self-Sacrifice.

(237)

Captain Rostron, of the *Carpathia*, tells of a young girl on one of the lifeboats putting out from the doomed *Titanic*. The boat was filled with women. The order was given for some one to get out, as the boat was overloaded. This young heroine got up to leave the boat. Others, seeing her flowerlike beauty and tender years, tried to dissuade her. Then she loomed fairer and taller than a Greek goddess as she said to the mothers and wives: "No, I will go back. You are married and have families. I am not; it doesn't matter about me." With this valedictory to earth and time, she returned to the reeling, staggering deck of the wounded *Titanic*. Was she not a true daughter of those fabled Titans who vainly strove to overcome the forces of nature? Indeed, we have a feeling that she conquered the deep, and that old ocean was complimented in being asked to furnish his liquid shroud for a body in which throbbed the last full measure of self-giving heroism. A soul is rich toward God when it gives itself in sacrificial tides of Godlikeness.—Frederick F. Shannon.

#### Death and Love.

(238)

There was a man who died in Switzerland some years ago, lost in a great crevasse, and with the years the poor body came down to human sight again and they took it reverently and laid it in the churchyard of the village. It had been swept into death by an avalanche, it had been received in the icy grasp of a great glacier; it had been cast out again by pitiless forces of the weather. And they wrote upon the little cross that covered it in the churchyard: "It is I; be not afraid." "It is I; be not afraid." Death shall not separate us from the love of God. Death is but an incident in a

career, a moment, an episode in life, and nothing more. And the love that reigns up to the grave reigns on beyond it, and God loves us still, and death has no power against love whatever.—John Kelman, D. D.

#### Trials of Life.

(239)

Christ is not with us to be crushed and limited by a dry, stereotyped theology. I must touch his garment and receive life from him. He is my Friend, and must fill the whole horizon with stars of joy. He is my Counsellor, who must confront me every morning with great interrogations. His sanctified common-sense must make me pause lest I fall. In hours of darkness and despair I must creep up to his side and ask him to wipe my tears away. When the mountains are capped with mist, I must trust him as the Morning Star, the Hope of my salvation. Then the associations of life will be pure, and I shall remember them with constant thanksgiving to God.

But some burdened friend before me is ready with the belief that this is a good theory, but the facts of life contradict it. He assures me he formed a friendship under the inspiration of prayer. That friendship resulted in marriage. A year rolled by, and insanity divided them for the remainder of their natural life. He asks me to account for that strange and tragic visitation. He will not be comforted. To suggest the theory of retribution would be to insult a pure and noble Christian man. To advance the doctrine of providential discipline is to insure a cynical and bitter smile. He asks me to suppose such a case, which is only one of thousands of mysterious life enigmas that one might use as illustrations, and, according to my belief in the goodness of God, account for it. I cannot; I am simply dumb. These terrible phases of life take my breath away, and I have a feeling that to argue about them is intolerable impudence towards the sufferer. But I believe in God, and I can strive to pray that you, my friend, may have grace to wait. The cloud shall rise. Oh, yes! As God lives, the morning stars shall yet sing to you, and the trees of the field chant a lovely melody!—Walter Wynn.

#### The Inextinguishable Spark.

(240)

The soul is an extinguishable spark of divine life. Your hand may sleep in paralysis, your eye may slumber in blindness, your ear may decline in deafness, your brain may fag in weariness, your nerves may relax in sheer exhaustion, but your soul lives on, fresh, vital and strong. Blowing out the flame does not blow out the candle. You have blown the light into the light world, the smoke into the smoke world, the heat into the heat world, and the flame into the flame world. You have simply changed the locality of things. Matter is indestructible as matter. The extinguished flame was a flame which was returning matter to its original elements, but the soul is spirit, and spirit is an original element. When the stars cease to shine, when fire refuses to burn, when gravitation loses its grip, when electricity ceases to flash and thrill, when God forgets to think—then the soul may cease to be. Hear

Browning, the poet among the philosophers and the philosophers among the poets:

Fool! All that is, at all,  
Lasts ever, past recall,  
Earth changes, but thy soul and God stand sure;

What entered into thee,  
That was, is and shall be;  
Time's wheel runs back or stops; Potter and clay endure.

The grandest moment in a man's life is when he becomes conscious of his soul. One hundred years ago the colored people who rimmed George Whitefield's audiences would gather around the famous evangelist at the close of the service and exclaim: "Massa, have I got a soul?" A man is born again the moment he becomes conscious of his spiritual nature and begins to live in harmony with the dictates of his soul. On the day when Richard Mill first saw the light, he wrote in his diary these words: "Clang! Clang! Clang! went every bell in heaven, for Richard Mill was born again!"—James L. Gordon, D. D.

### Modern Apostleship. (241)

I had a long railway journey in Canada, being some twenty-eight hours in the train, and my companion was the Bishop of Yukon, a vast district in the Northwest, bordering on Alaska. In this diocese, containing thousands and thousands of square miles, there was discovered some two or three years ago—and scientific men of the world were startled by the discovery—a new tribe of Esquimaux, of whom no one had ever heard before. No white man had ever visited them. They were surrounded by a vast territory on which no one was living. The Bishop of Yukon told me that he had been laboring, some years before he was made bishop, among the Esquimaux, 1,500 miles to the north of where this new tribe was discovered. He had worked for years and years, and had never seen a real convert. He was often discouraged; but at last a great blessing came, and in one year he baptized two hundred of these Esquimaux. He was made a bishop and had to leave them; but when he heard of the discovery of the new tribe, he went back to them. After a perilous journey, during which he was lost for some months, he reached them. He said to the two hundred converted Esquimaux, "I want to know which of you will volunteer to go to this new tribe and tell them about Christ. Our mission funds are low, and we cannot pay for the outfit or for a clergyman. Those who go will have to tramp 1,500 miles over this roadless, ice-bound, snow-clad country, but I want to see how many of you will go." They knelt in prayer. "Now," he said, "I won't let you decide tonight; we will meet tomorrow." Next day the Christian Esquimaux turned up in the church. "Well," said the bishop, "you have had a day to think it over, and you know all the difficulties and hardships; who will volunteer? We shall want eight men and four women." And he told me he was never so moved in his life. Every man, every woman of the two hundred stood up. At first he thought there must be some mistake, but the chief said to him, "You see we are all willing to go; you must choose the twelve." The

Bishop talked it over with them, selected the twelve, and next day announced their names. It took them a month or so to get ready, then they started on that long, slow, perilous journey, that they might tell the newly discovered tribe of Christ who loved them and will love them to the end. Have not they caught the spirit of the Master? Do they not put some of us to shame? I was talking to Mr. Deakin, formerly Prime Minister of Australia, and he said to me, "The thing that touched me most in London when I came over to the Coronation of King Edward, was this: One night I had been to a great function, and was wending my way home at midnight, when I turned aside into a dark, narrow alley. On a doorstep there I saw a lad, about twelve years of age, without any coat on. In his arms was a little girl of about three. This lad had taken off his coat and wrapped it round her, and he had taken the cap off his head and put it on her bare feet." And Mr. Deakin added: "Of all the things I saw in London that picture remains in my mind the strongest." Ah, that in the heart of the empire at midnight! Is there no work for us to do in London? We have been thinking of Esquimaux who would go fifteen hundred miles to tell a new tribe about Christ. I wonder how many of us are sincere. I said to the Bishop of Yukon: "Do you mind telling me how many of those you baptized have lapsed and gone back?" "Well," he said, "I have carefully gone into it, and out of the whole number who have been baptized, only three have gone back." Ah, my friends, would to God we could say the same in this our London!—J. E. Watts, Ditchfield, M. A.

### Man's Insignificance. (242a)

The first great difficulty about believing in the love of God is just our insignificance. For, as science rolls out its new records, even more and more plainly it is revealed how infinitely small we are, how unimportant in the sum of things, weak and timid and changeable and mortal, nay, mere specks and atoms, invisible dust in the sunshine that falls about the universe, and nature, so full of men and time, brings them in such vast relays—how shall God particularize, you say, any individual in this mighty world of men and women? How shall any atom in this vast and incomparable universe claim that he has the love of the eternal God within him and know that he is beloved?

So our thought of the greatness of the universe makes faith difficult. There was a king in Egypt who built himself a temple of great magnificence. And when he came to worship at his temple the very enormity of its gates dwarfed him and he felt that his temple was shaming and humiliating him. And he had two huge statues set each on one side of the portal, and then as he came to worship he saw himself written large in the stone statues that always waited there. And he knew the meaning of his own parable, that a man's soul is as mighty as the thoughts it can think and the hopes it can lay hold upon, and he saw himself written large enough to worship any god; no god dwarfed him any longer.—John Kelman, D. D.



# NEW YEAR THOUGHTS

## A Degree of Approach. (243)

Quaint Jeremy Taylor put a "birthday prayer" into his book on "Holy Living," and the burden of it is expressed in this petition, "O, let my years be so many degrees of nearer approach to Thee!"

New Year's Day is everybody's birthday. And everybody on New Year's Day might well pray Jeremy Taylor's prayer. Indeed, "uttered or unexpressed," it must be every living Christian's prayer.—Western Christian Advocate.

## Fresh Fire. (244)

On New Year's Eve it is said to be the custom of the Eskimo to go to each igloo (snow hut) in the village, and with absolute silence and mystery, extinguish every vestige of light and fire. When no spark of flame remains in the whole community they pause in solemn assembly, and, with the dawning of the New Year, a fresh fire is kindled, from which tapers are taken to renew the fires and lights throughout the village.

If "every day is a fresh beginning," every first of January seems doubly a chance to start anew, forgetting the old things which are behind and pressing on toward the mark.—East & West.

## Ruin Quickly. (245)

A little girl, on New Year's morning, was watching her grandmother knit a stocking. "My knitting," said the wise old woman to the little girl, "is like the year that has just begun. See if you can guess how."

"I know!" said the girl at last. "It's because the year grows slowly, stitch by stitch."

"That's so," answered the grandmother; and then she suddenly pulled out her needles and unraveled the stocking, so that the yarn lay, a ruined, crumpled heap, in her lap.

"Oh, dear!" cried the little girl. "Why did you do that?"

"To teach you, darling, that though your life grows slowly, you can spoil it all in a minute."

## Walk Prayerfully. (246)

Let us walk softly, friend;  
For strange paths lie before us, all untrod.  
The new year, spotless from the hand of God,  
Is thine and mine, O friend!

Let us walk straightly, friend;  
Forget the crooked paths behind us now,  
Press on with steadier purpose on our brow,  
To better deeds, O friend!

Let us walk gladly, friend;  
Perchance some greater good than we have known  
Is waiting for us, or some fair hope flown  
Shall yet return, O Friend!

Let us walk kindly, friend;  
We cannot tell how long this life shall last,  
How soon these precious years be overpast;  
Let love walk with us, friend.

Let us walk quickly, friend;  
Work with our might while lasts our little stay,  
And help some halting comrade on the way;  
And may God guide us, friend!

## A Wonderful Secret. (247)

"It is going to be a beautiful year," said Georgietta, deftly tacking up the new wall calendar with the big, unfamiliar figures on it.

"How do you know?" asked somebody curiously. "A year is a long time."

"Well, a day isn't, and I know because I'm going to take a day at a time and make it so. Years are only days when you come right down to it, and I'm going to see that every single one of these 365 days gets some one beautiful thing into it."

"Then it will be a beautiful year," the friend answered. "You've got hold of a wonderful secret."—Selected.

## The Moral Support of New Year's. (248)

The girls who attended the conservatory had not been able to go home for the holidays, so there had been a little round of mild gayeties that were to terminate in a supper which, as the cards of invitation put it, was to "continue from one year's end to another—year."

Betty, Florence and Margaret were in the back parlor, folding paper napkins, when suddenly Margaret broke forth.

"I was really provoked at you, Betty, for what you said today to Walter Van Fallen."

"Just what do you mean?" Betty questioned with faint interest.

"Why, it was when he asked you if making New Year's resolutions was to be part of the program this evening. You answered that you had made at least one already, and that was that you were not going to accept any more invitations to social affairs when there was to be dancing or cards. Now, I feel just as you do about those things, Betty. Several of us country girls got into no end of trouble about them, just because we didn't understand. I don't want to go to any more of those affairs myself, but I'll wait till I'm asked to another one before I declare myself. I wondered what Walter Van Fallen thought of you. You know he goes in for such things himself."

"Yes," Betty said gravely; "that was one reason why I spoke to him as I did. I tried several times the last few weeks to refuse those invitations, but I was too cowardly. For instance, I told myself that I accepted Grace Miller's invitation, and that Miss Roy would not understand my refusing hers. Then I thought of New Year's, when a lot of people would be taking a stand about various things. Maybe it's because I'm lacking in backbone, but I felt that it was my opportunity. If I put off declaring myself till some other time, I might not come up to the mark after all. I'm taking advantage of the moral support of the beginning-over season," she said, leaning over and looking up into her friend's face. Margaret put her arm around Betty and squeezed her affectionately. Then Betty knew that Margaret understood.—The Lookout.

Smart Young Man: "What do you think of Brown?"

Indignant Old Gentleman: "Brown, sir! He is one of those people that pat you on the back before your face, and hit you in the eye behind your back!"—Tit-Bits.

# Illustrations From Recent Events

Paul Gilbert

## Time in Prayer.

(250)

Heb. 4:16; Matt. 6:6; Eph. 6:18.

"With many of us," writes Harry Emerson Fosdick, in "The Meaning of Prayer," "time (in prayer) must be divided as is the land of the United States. The little district given to Congress for the federal government would on any quantitative basis be most ill-proportioned. Texas is 4,430 times as large as the District of Columbia, and even Rhode Island would contain it twenty times over. So one regarding the brief time that a Christian spends in deliberate prayer, might cry out against such ill-proportion, seeing how business and recreation of necessity preoccupy so many hours. But is not the answer clear? In quantity the little district is small, but it is preeminently powerful. The government is there. Nothing goes on in all the states utterly out of the control and influence of that district. Its mandates are over the commerce and legislation of all the states; and every mooted question, not elsewhere resolvable, is taken before its Supreme Court for ultimate decision. Granted these, that our spiritual District of Columbia must be smaller in area than our state of Texas, have we done with that inward district what our fathers did in the nature? Have we solemnly chosen it and set it sacredly aside?"

## Life's Little Courtesies.

(251)

Gal. 6:2; 1 Pet. 3:8; Jer. 19:32.

A correspondent addressing the famous editor of the "B. L. J." column writes:

Sir: On a ten minute walk to the bank this morning I saw—

Proud-looking woman in electric motor in Wabash avenue. Given signal to start south at Washington street. Mother pushing baby cab did not heed policeman's signal and started to cross in front of electric. Woman driving electric flashed a look behind, saw street car following closely. Coolly and deliberately backed her bright new auto into the street car. Motorman hurriedly stopped and with policeman goodnaturedly helped mother and child out of danger. No serious damage, but a big bill for refinishing motor, whose owner smilingly drove away.

Staid-looking, portly citizen stepped on a peach pit. Slipped—nearly fell—recovered balance—looked quizzically at cause of foot-slide—kicked it toward gutter—followed with two more putts, and went his way with a grin.

Typical bearded Jew from Ghetto with arm lovingly on little girl's shoulder. Child with swollen face; evidently on way to dentist. Old man uncouth, unkempt—but not unkind. Faith struggling for mastery over pain in child's countenance.

Turned into bank and had to step aside to avoid collision with pert, smartly-dressed girl (looked like stenographer) who was endeavoring to remove something from ragged old woman's eye.

## The Watchman's Duty.

(252)

Ezek. 3:17-18; 1 Tim. 4:16; Acts 20:26.

A young man, with tears in his eyes, told his pastor of the great grief that had come to him, and the pastor listened sympathetically.

"He was my dearest friend. It is as if a brother had gone wrong. I knew he was spending a great deal of money, and once or twice I found that he was careless about obligations. But I could not believe that he would steal."

"I did not know that he was your friend," said the pastor. "Did you ever bring him to church or Sunday School with you?"

"No, he didn't care for that sort of thing."

"Did you ever ask him?"

"No, but he knew that I went; he could have come with me at any time."

"Did you ever warn him when you saw him spending more money than he could afford, or when he had done something that was not quite honest?"

"No. A man can't meddle in things that are none of his business."

"Was it none of your business when your dearest friend was going to destruction?"

"But there are some things a man can't do. He can't go into the streets and ask every passer-by about the state of his soul."

"No, most of us can't do that, although there are men of such spiritual power that they can ask a stranger about his soul without seeming impertinent. But we are not speaking of a stranger, but of a friend as close as a brother. I think you should have spoken."

He handed a Bible to the young man, and pointed to the third chapter of Ezekiel, at the words, "Son of man, I have made thee a watchman." The young man read aloud, and his voice faltered over the words, "Nor speakest to warn the wicked from the wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

"I wonder if it is too late?" he said. "I thought I should never see him again. But I'm going to him and confess my fault. And when he is free again, I'll stand by him, and help him to keep straight."

"It is not too late," said the pastor. "You can yet save your friend, and deliver your own soul."—Youth's Companion.

## An Eye Witness.

(253)

Job 42:5; Eph. 1:17-18; 1 John 1:1.

"Out in Estes Park, Colorado," says Dr. Richardson of Boston, "there was one young man at the Student Conference who became greatly interested in the beavers. One day he crept on his hands and knees to a place where the animals were working. With the keenest pleasure he watched, as with their chisel-like teeth they cut down the trees for the construction of their dam. The student lay for some time in his cramped, uncomfortable position and then being compelled to move made a slight noise which sent Mr. Beaver and his family scampering. But the observer had been there long enough to come back with a fine



story. He had read about beavers before, but now he had seen them at first hand."

That is the difference between a man with a theory of personal evangelism and the one who gets out into the crowd and witnesses the power of God to save and help men.

### How to Become a Highbrow. (254)

One never can tell the sociological possibility of some little thing that seems hardly worth the saying. Thus if you say, He swears like a pirate, you are not sociological. But suppose you pull yourself together and say: "Profanity in that it relaxes the inner tension by a sudden nervous discharge and offers a means of escape from social inhibitions, is, when phylogenetically considered, nature's method under the conditions of modern civilized life of providing an outlet for primitive emotions which in an earlier period were apt to take more socially injurious forms, such as piracy." You will then be taken for a sociologist. I do not say you will really be a sociologist, but you will look like one, especially if you add a bibliography.

### Fearfully and Wonderfully Made. (255)

1 Cor. 3:16; 6: 3, 15, 19; Psa. 139:14; Gen. 1:31.

An efficient machine, did I say? Though at birth the human body is the frailest, most helpless organism known, at maturity it is the most efficient machine ever contrived upon this planet. By very careful and thorough experiments it has been determined that 21 per cent of the energy taken in as food is transformed into mechanical energy; whereas, the most perfect steam engine has an efficiency of but some 13 per cent. And, O how that machine strives to maintain itself! The following illustration shows with what power the complex human tissues refuses to be annihilated. The case is reported by Prof. W. S. Halstead of Johns Hopkins Hospital. A young man, because of barbers and dares, swallowed 208 various and sundry articles, consisting of nails, tacks, keys, watch chains, horse shoe nails, knife blades, handles, tins, dog collars, together with two and one half ounces of ground glass. This iron-fed youth was operated upon in the above mentioned hospital and four weeks later he left the institution as sound as a cow-bell.

### The Shout of Battle. (256)

Josh. 6:20; 1 Sam. 17:20; Ezra. 3:11.

A story which reminds one of the battles fought by Gideon and other Hebrew warriors and recorded in the Bible, was cabled from the lines of the allies last month:

A body of Germans, advancing over No Man's land to the British lines, suddenly heard frightful, blood curdling sounds. It was as if the tribes of the Blackfeet had come out upon the war path yelling as they swung their tomahawks and dancing round with the scalps of their victims. The Germans hated to hear such noise; it was as if all the devils of hell were upon them laughing diabolically. They turned and fled.

That episode, which shook the shell craters with laughter, is not heroic, but belongs to the humors of war, with other adventures which

come lumping into the midst of horror like clowns in Shakespeare's tragedies.

### Poor Animal! (257)

Jude 10; Matt. 12:12; Phil. 3:19.

A South Carolina newspaper contained this account of the death of a local citizen: "Ike Clarke \* \* \* will be remembered by many as having a hearty laugh and a still heartier stomach, winning wagers by his capacity for devouring pounds of soda crackers, eating bunches of bananas, and such kindred eating stunts. He was the champion eater of the county, and a checker player of local renown." The same could have been written of every hog that ever died—barring the checker playing and the laugh.

### Sent to Rule; They Become Prisoners. (258)

Psa. 8:5; Judges 16:21; Heb. 2:7; Rom. 1:21.

It is reported by one of the news agencies of Europe that when the Russian army joined the Rumanians in the country of the latter they met there a large number of officials who were to become administrators in the Bulgarian cities which they expected to capture. They are now at work cleaning the streets of the very cities which they expected to govern.

The devil captures men and makes them slaves in the very places where they might have ruled as free, honorable men had they availed themselves of the power of Christ. Man was created with the possibility of dominion; his enemy subjugates and degrades him oftentimes below the level of the brute.

### Reply by State Troops. (259)

Rom. 2:12; Matt. 21:28; 28:19; Jer. 8:19.

"When the country needs defense, who responds?" asked a political speaker. On August 1, 1916, militia on the border was as follows: From New York, 16,000; from Massachusetts, 7,000; from Pennsylvania, 9,000; from Illinois, 11,000; from South Carolina, 3,000; from North Carolina, none; from Georgia, none; from Florida, none; from Kentucky, none; Tennessee, none; Arkansas, none; Mississippi, none; Alabama, none; Louisiana, 500.

The answer is that the most patriotic ones do. And when the great non-Christian world appeals for Christian teachers, and the great Christian leaders challenge to sacrificial co-operation the church, what does your church and what do you say?

### Answering a Fool. (260)

Prov. 26:5; 24:7; Acts 4:13; 1 Cor. 15:10.

A great legal luminary and lord high chancellor, Edward Sugden, first Lord St. Leonards, was the son of a barber who had a small shop near Lincoln's Inn in London. When in his mid-career he stood for Cambridge at a parliamentary election a man in the crowd interrupted him when speaking by asking, "The price of soap, the composition of the same, and the general nature of suds."

"I am particularly obliged to that gentleman," replied Sir Edward Sugden, as he was then, "for reminding me of my lowly origin. It is perfectly true that I am a barber's son and was once a barber myself. If the gentleman who so politely reminds me of these facts

had been a barber he would have continued to be one to the end of his life."—Marquis de Fontenoy.

### **A Gully Conscience. (261)**

2 Kings 8:11; Prov. 28:1; Matt. 27:3-4.

The most extraordinary adventure with a royal barber used to be related among his friends by the late King Milan of Serbia. One day, when being shaved by his barber in the palace at Belgrade, he happened to look rather fixedly at the man in a fit of abstraction, thinking at the moment, however, of something entirely different from the tonsorial operations. The barber, seeing his master's gaze bent on him, suddenly began to tremble and actually let the razor drop from his hand onto the ground.

This had the effect of arousing the wandering attention of the king to him and, without a moment's hesitation, the monarch roared out, "Confess!"

The barber sang on his knees and admitted that he had been promised a thousand ducats to cut his royal master's throat while shaving him. As soon as Milan had heard, he handed the barber a couple of 500 ducat notes, coolly

sat back in his chair, and ordered the barber to complete the shaving. From that time forth the barber's loyalty was assured, and he remained with Milan until the latter's abdication and became afterwards, under the late King Alexander, the leading barber and hair cutter of the city of Belgrade.—Marquis de Fontenoy.

### **Why They Go. (262)**

Matt. 19:19; 25:40; Luke 20:36-37; 1 John 3:17.

The reason why many consecrated Christian physicians are volunteering for service in the foreign field is because such occurrences as the following make a piteous appeal from which they cannot turn away.

Dr. Woodbridge Johnson, of Taiku, Korea, recounts the experiences of a Mr. Li who was brought to his hospital. Li had been troubled with dyspepsia and a sympathetic friend fastened a swab to a reed, two and a half feet long, and pushed it down his throat as far as possible, "in order to drive the food beyond the sticking place." The reed broke and left ten inches of the swab in the stomach. Li suffered tortures for five days, then was taken to the Presbyterian hospital. The stomach and abdomen were opened and the reed and the swab extracted.

## **ILLUSTRATIONS FROM SCIENCE**

**H. E. ZIMMERMAN**

### **Imitation Christians. (263)**

Matt. 15:8; 23:27; Luke 11:14; Rev. 3:16.

The imitation of the diamond has been carried to wonderful perfection. The "doublet" provides the most common form of fraud. It consists of an upper part which is genuine, secured to a lower part of glass. Skillfully cemented together, the two parts leave no trace of the union, and the imitation half partakes of something of the fire and brilliancy of the genuine stone. Colored stones are imitated by means of rock crystals, ground to resemble the usual appearance of the particular stone to be imitated, but with a cavity inside which is filled with colored water. A plate of rock crystal, cleverly fitted in, produces a fine ruby, sapphire, emerald, or amethyst, difficult to distinguish from the genuine stone.

These are also "doublet" Christians who, without, make a show of genuineness, but a further study of them discloses the fact that they are frauds. Such persons assume any color which the occasion may demand.

### **Strength of a Religious Life. (264)**

Luke 8:13; Col. 2:7; 2 Tim. 2:19.

After the San Francisco earthquake the Japanese government sent a representative to the scene of the calamity to investigate into the causes of the great destruction of property. He reported as follows:

"I find that much of the damage was due to poor mortar and faulty construction. In many of the buildings hollow tiling and fireblocks were used in construction instead of concrete. As is well known, the mortar used in Japan in brick buildings so firmly holds the bricks together, that the walls are practically one stone."

More than one person has fallen to pieces when a severe blow of temptation or trials fell upon him. This was due to the fact that the elements that entered into his character were not cemented together by religion. A godly life can stand up under all experiences, while a character with no religious foundation must topple at the slightest quake.

### **Blessings in Disguise. (265)**

Rom. 8:28; Eph. 3:17; Heb. 6:19.

High winds are generally regarded as enemies to mankind. If it were not for these, however, the tops of trees could not sway back and forth, which action enables them to pump the sap from the roots to the topmost limits.

It is doubtful if there is a person who has not found, at some time, that the very things which were regarded at first as misfortunes, turned out to be blessings in disguise. When a Christian is swayed by the winds of misfortune he is able to sink his roots the deeper in Christ.

### **Bearing Witness for Christ. (266)**

Psa. 51:15; Mark. 8:38; Acts 4:31.

Teaching a man of 40 and another of 45 years anew after they had lost all power of speech, was the interesting subject recently treated by a Philadelphia nerve specialist. Both men were suffering with aphasia, a paralysis of the speech centers of the brain. The younger man had motor aphasia, the inability to say words even when remembered.

These affections seem to have their counterpart in the lives of some professing Christians. They have moral aphasia when it comes to testifying for Christ either in public or private.



## Fragrance of a Holy Life. (267)

Acts 4:13; Rev. 14:13.

Visitors to the mosque of St. Sophia, in Constantinople, notice as they enter that a beautiful fragrance pervades the entire building. The solution lies in the fact that when it was built, 1,000 years ago, the stones and bricks were laid in mortar mixed with a solution of musk. Those who laid these stones have been long forgotten, but the influence and fragrance of their work remain.

The fragrance of a holy life is imperishable. The Christian may die, but his "works do follow him."

## Regeneration. (268)

Ezek. 11:19; Psa. 51:2, 10; 1 John 1:9.

Dr. F. E. Longe, of Scranton, Pa., claims that, as a result of four years of experimenting, he has discovered how to effect a molecular change in silver by intense heat. At a heat of about 4,000 degrees he says he has been able to transmute 99 parts of base metal and 1 part of silver into pure silver. The resultant substance has been assayed by the U. S. mint, and by the leading analytical chemists of the country.

The regenerating influence of the Holy Spirit will transmute a nature that is wholly base into one that is altogether pure.

## Spiritual Health. (269)

Psa. 42:11; 67:2; 119:80; 3 John 2; Rom. 8:11.

A southern scientist has discovered what he believes to be the secret of universal health. He thinks it lies in the electricity contained in the body of every person. This man says that every person's body is a great electric battery, and that electricity is the vital force. The problem is to know how to control this force so as to send the regenerating electricity in his own body to any affecting parts, thus curing them of all trouble. He hopes that he will eventually be able to lengthen the span of human life.

Every regenerated Christian has within him the Holy Spirit who furnishes him with a never-failing vital force. There can be no moral sickness in a body in which the Holy Spirit dwells.

## Life Controlled by God. (270)

Matt. 10:28; Job. 1:21.

Experiments, showing the possibility of suspending life indefinitely, have been carried on by Prof. Raoul Pictet, of Geneva, Switzerland. He took live gold fish, froze them in water to 20 degrees below zero, centigrade, and, after three months, brought the fish back to life. The professor declares that frogs can bear 28 degrees below zero, and snails 110 degrees to 120 degrees below. These experiments have convinced him that life is being brought within the number of nature's constant forces.

This is an interesting and, perhaps, a practical scientific discovery. But the fact remains that the professor can not produce life nor recall it when once totally extinct. God alone is the source of life and only he can restore it when once taken away.

## The Fog of Doubt. (271)

Matt. 14:31; 21:21; Luke 12:29; Rom. 14:23.

How to get rid of fog is a problem which has baffled the greatest scientists of the world. In ocean travel fog is a great danger, and in city life it is unsanitary. Recent experiments have shown that, on a small scale, within a limited area, fog can be dispelled by means of an electrical discharge. It is to be hoped that the time will come when such fog-dispellers of greater efficiency will be put into operation in places where their economic value would be highest, such as in the entrance to New York harbor, along the Chicago river, the Thames, and other places where their uses are clearly indicated. Possibly in the near future all of our large cities may have their bureaus of mists and fogs, enabling us to disperse at will the occasional fog and perennial smoke which envelopes us.

Doubt is a fog which indicates an unhealthy state of mind. It shuts out from our view the beauties of this world and also those of the future world. It is dangerous, because, if not dissipated, it will cause us to miss heaven. A faithful study of God's word will effectually dissipate this doubt and strengthen our faith. There can be no doubt where the faith is strong.

Christ Jesus himself being the chief cornerstone  
The  
CONGREGATIONAL CHURCH, PETERSHAM, MASS.

Week of October 2, 1915

The League of Intercession prays for Sunday School officers and teachers.

Sunday

11:00. Public Worship. The pastoral exchange of today introduces Rev. Clarence Pike, Pastor at Royalston.

12:15. Bible School study of Acts xxiv: Paul and the man who waited for a convenient season.  
Last Sunday the Primary Department had a fine showing. Now let's all rally!

7:30 C. E. Meeting. Ex. xiv, 8-15: "What New Work should our Society undertake?" (A good meeting, and preparing for a still better one next week.)

Thursday

7:30. Church Night. "The Discipline of Work?" Ex. xx, 9: Eccl. ii, 24. (Advance for Oct. 3. "Can not you find better references than those?")

Oct. 15, Tercentenary Sunday, we join to make the day full of meaning in Church, Sunday School and Christian Endeavor meeting. Plan for every service. (Have you ordered a copy of "Pilgrim Deeds and Duties"? Mr Chase or Miss Dawes will take your order at 35¢.)

Oct. 22, Pres. Wilson has asked America to make this a day for Armenian Relief. Shall not every American Sunday School pupil earn something to keep some little Armenian alive?

I know of no greater contribution to the celebration of the memory of the Pilgrims than an earnest, prayerful, young womanhood alive to the call of our day.  
—Margaret Slattery.

Example of work done on duplicator advertised in The Expositor

Old China—Confucius said, "Woman is a mindless, soulless creature."

New China—Yuan Shi Kai, the late President of China, said, "The most important thing in China just now is that the women be educated."

He who serves his brother best gets nearer God than all the rest.

# THE HOMILETIC YEAR—January

G. B. F. HALLOCK, D. D.

NEW YEAR

EVANGELISM

## NEW YEAR

Another chance! Phrasing it bluntly, that is what the New Year means—another chance to make good. What have you done with the years that are gone? Possibly you have been crowding them so full of kindly deeds done for others from love to Christ and men that you could not get the lid down. And, possibly you have not. Whether you have or not, here is one more chance. Whatever you have done with its predecessors, this year unrolls before you a clean page, and God puts the pencil in your hand, and you may make what marks on it you choose. What will they be? Will self, or Christ, give them their character? It rests with you to determine this. Let us, brother pastors, present the new year to our people as another chance.

### Suggestive Texts and Themes. (273)

**Moments of Life:** "Time is short." I Cor. 7:29.

**This Year and All Years for Christ.** Psa. 90:1-17.

**New Year's Motto:** Phil 1:21.

**Full Consecration:** Num. 22:6-15.

**Diligent Use of Time:** Deut. 6:5.

**Haste in Service:** 1 Sam. 21:8.

**For New Year Inspiration:** 2 Tim. 4:1.

**The King's Business:** "The King's business requires haste." 1 Sam. 21:8. Jesus was joyously eager to do the work that came to his hand. "We must work the works of God while it is day," he said. And days are short and few. Dilatory work is often wasted, for proper moment passes, and the effect is lost forever.

**Prayer and the New Year:** Acts 10:1-8. Those that own electric automobiles must connect them at times with the electric current, that the battery may be charged. The more work the car does, the oftener must the battery be charged. And so prayer connects the soul with the source of spiritual power. Without it we are like an uncharged battery—useless.

**Our Times in Safe Hands:** Psa. 31:15.

**The Swift Year:** "My days are swifter than a weaver's shuttle." Job 7:6.

**The Fading Flower and the Enduring Word:** "All flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the word of the Lord endureth forever." 1 Pet. 1:24, 25.

**Disappointments of the Years:** "Ye have built houses of hewn stone, but ye shall not dwell in them." Amos 5:11.

**A New Man in the New Year:** "Choose ye this day whom ye will serve." Josh. 24:15.

**The Lost Chance:** "He made it again." Jer. 18:4.

**The Glory of a Good Resolution:** "Whereas it was in thine heart to build a house to my name, thou didst well." 1 Kings 8:18.

**The New Path and the New Year:** "Ye have not passed this way heretofore." Josh. 3:4.

**God's Care in the New Year:** "The Lord is my shepherd, I shall not want." Psa. 23:1.

**The New Date:** "This month shall be unto you the beginning of months; it shall be the first month of the year." Ex. 12:2.

**The Christ of the Centuries:** "Jesus Christ the same yesterday, today and forever." Heb. 13:8.

**A Pleasant Prospect:** "My presence will go with thee." Ex. 33:14.

**New Year Resolutions:** "I am resolved what to do." Luke 16:4.

**The Crowned Year:** "Thou crownest the year with thy goodness." Psa. 65:11.

**The Voyage and the Pilot:** "So he bringeth them unto their desired haven." Psa. 107:30.

**Life on Good Foundations:** "Like a man which built an house, and digged deep, and laid the foundation on a rock." Luke 6:48.

**The Cycle of Life:** "Then shall the dust return to earth as it was; and the spirit shall return to God who gave it." Eccl. 12:7.

**Life's Shifting Scenery:** "The fashion of this world passeth away." 1 Cor. 7:31.

**At the Return of the Year:** "Go strengthen thyself, \* \* \* for at the return of the year the King of Syria will come up against thee." 1 Kings 20:22.

### The Door of the Year: Talk to Children. (274)

The Romans called the first month of the year January, after the name of their god Janus. His name comes from a word "janua," meaning a door. Janus was the great janitor who opened the door of the year, and the door of every human life. The people and priests prayed to Janus at the beginning of every day and when they began any work. They also had a great festival for him on the first day of January and finally they reckoned the beginning of the year from his festival. He had a temple in Rome. The gates of this temple were closed when there was peace in the land and they were open during war. A strange thing about this god who opened the door of the new year was that he had two faces. There was an old face looking backward, and a young, bright, eager, face looking forward into the future.

Those Romans were right in thinking that someone did open for them the door to let in the new year. They were right, too, in seeking his blessing when they began any new work or entered upon the duties of every new day. They did not know as well as we do that the real name of him who opens the door of



the year is Jesus. It is—"he that openeth and no man shutteth, and he shutteth and no man openeth." Jesus it is who stands guarding the doors and gates of life. And you children are looking forward wondering what Jesus has put of blessing into this new year for you.

One thing it will bring us will be opportunities to go good and to get good. The Greeks thought that that big word opportunity was a goddess. Some day you will see their picture of it. Notice that it is bald behind and has just a little tuft of hair in front. Once opportunity goes past anyone not even Jupiter himself could catch her. To use opportunity we must take hold of her as she comes to us. I hope that every child will look out every morning to see the bright, shining face of opportunity, and as she comes use her, use her in school, use her at home helping mother, use her when you play with your companions, and remember that it is Jesus who sends opportunity to us, making a door for each day through which we can go out to do good and get good.—Lloyd Morris.

### **The Call for the Last Voyage. (275)**

"The time of my departure is come." 2 Tim. 4:1-8.

The Greek word translated "departure" really means "of my embarking." Sometimes the end of life has been depicted as the return of a vessel to the harbor whence it started, with rent sails, strained timbers, and every symptom of dilapidation. The suggestion is that it has only just escaped becoming a total wreck. The apostle's thought is far otherwise. It seems to him as though the morning is breaking over sea and land; and he is coming down to the beach to put off in the yacht which is straining at her anchor like a live thing that wants to be off on her native element.

We all know the exhilaration of a voyage, especially if we are to depend largely on the sails, as was always the case in Paul's time. The ship was a winged thing, which was sped by the winds of God on its way to the desired haven. Death is not a state, but an act, a stepping on board, a leaving of the land that holds and restrains you, to venture forth on a new element, somewhat unfamiliar but kindly.

The same thought animated Tennyson's immortal ode on the "Crossing of the Bar." Surely death will be beautiful when it comes, if only we have learnt to trust the great Pilot, whom we shall see face to face when we have crossed the bar, and the morning breaks over the face of the ocean of eternity. Let us fill our present life with labor for God and man; counting nothing our own, but all as a precious trust, to be employed for the coming of the kingdom. Let us work up to the very end of time and strength. Let us eagerly reach out our hands to greet "our sister Death" when she comes to break the mooring cable and set us free.—F. B. Meyer.

### **New Year Motto. (276)**

Ex. 17:8-13.

"They have a custom in certain parts of Africa," says a missionary, "of asking every chief for his losako or life motto. I met one day an old chief who asked for my losako. I

repeated in the African language, 'Love the Lord with all thy heart,' then asked for his losako. The old chief slowly and reverently repeated, 'When you pass through the jungle be very careful to break a twig, that the next man can find his way.'"

### **New Year Experiment. (277)**

Yesterday morning I made a little experiment with the sunshine which astonished me with its results. The thermometer out of doors stood at twenty-six degrees. At the back of my room it stood at sixty-eight degrees. I took the thermometer from the back of the room and stood it in the window where the sun shone full upon it through the glass. When I returned from my work to look at it for a few minutes, I was astonished to find that the thermometer registered an even hundred degrees, and after it had stood in the window an hour it registered a hundred and five degrees. I had no idea that there was so much heat, even in the full blaze of the sunshine, on a mid-winter day. When I took the thermometer away from the window and hung it in its old place, it took a long time to drop to its former level.

Who can doubt that there are similar surprises for those who will place themselves in the full glow and glory of God's love? Who can question that we should be astonished at the warmth of our own hearts if we should put them into the full radiance of Christ's spirit? There may be winter's cold outside. There may be only the average temperature within the house or in the church. But you may take your life out of the common light of day and place it where the glory of God's love shines full upon it. You may put your heart where, by the power of Christ's spirit, it may rise to surprising levels of joy and hope and love.

Will you try in this new year this experiment with the sunshine?—H. G. H.

### **New Year Duty. (278)**

Tolstoy asked a Russian peasant what he would do if he were told that tomorrow would be the Day of Judgment.

"I would plow," said the peasant—and it was the best answer in the world.

In Colonial times there was a "Dark Day." It seemed as if the sun had forgotten to rise. People rushed to the churches to pray, for they believed the Last Day had come. The Connecticut legislature was in session. One trembling legislator moved an adjournment so that the members might prepare for the final smash.

"I move," said one, "that candles be brought so that we may go on with our work. If it is not the Day of Judgment, we have no reason to adjourn. If it is the Day of Judgment, let it find us doing our duty."

Let the New Year find us doing our duty.—H.

### **A New Year Celebration. (279)**

In the island of Bali, one of the Dutch East Indies, near Java, the native New Year's festival, the most important fete of the year, is signalized by a race between the sacred cows. These beasts are decked out for the occasion with ornamental devices attached to their

horns, but their most striking decorations are huge bells, more than a yard in diameter, made of ornamental bronze and hung from their necks. The noise of these bells, as the cows are driven from post to post, arouses great glee among the natives. Let us celebrate the incoming of the New Year, but in a way more thoughtful and worthy.—H.

#### Everybody's Birthday. (280)

The opening of the year is everybody's birthday. God has let us share his work. God has gifts for days to come. We may send our thoughts back through the ways of memory; we must send them forth through opening paths of faith and hope. The past will come no more, but today is ours and tomorrow is in the hands of God who loves us.

#### Past Another Mile-Post. (281)

To go another mile is to leave the mile-post behind. It is always so. Yet, with respect to all but time, it may be said that there are always men who are tied to some mile-post of life. They traveled a certain distance. Then they stopped and, unfortunately, they stopped not merely in smug contentment, but with a blind belief that the ultimate heights had been attained and a dogged determination to stay the progress of others. This, of course, they cannot do; yet, as when Gad and Reuben stopped on the banks of the Jordan, they do "discourage the hearts of brethren," and, by their own action, they impede the progress of the race as a whole. It is true of the individual life that, if we go forward, there are things which must be left behind. Paul, for instance, could never have been what he was in the Christian life if he had not been willing to leave behind, to "count as loss" all of those things which once he esteemed as of the highest value. Before that memorable day on the Damascus road, Saul of Tarsus had "attained" to a high estate in his own estimation and the estimation of his fellow churchmen; but when he caught the vision of what lay before he counted all that he had already won as "refuse" in order that he might win Christ. So must we all, and with most of us it is not so much for strength to go forward that we need to pray as it is

"To have the strength to let go our hold  
On the not worth while of the days grown old."  
—Advance.

#### The Little New Year. (282)

Oh, I am the little New Year, oh, oh!  
Here I come tripping over the snow,  
Shaking my bells with a merry din;  
So open your doors and let me in!

#### The Way to a Happy New Year.

To leave the old with a burst of song,  
To recall the right and forgive the wrong;  
To forget the things that bind you fast  
To the vain regret of the year that's past;  
To have the strength to let go your hold  
On the not worth while of the days grown old.

To dare go forth with a purpose true,  
To the unknown task of the year that's new;  
To help your brother along the road

To do his work, and lift his load;  
To add your gift to the world's good cheer,  
Is to have and to give a Glad New Year.

—R. B. B.

God make your year a happy one—

Not by shielding you from all sorrow and pain, but by strengthening you to bear it if it comes.

Not by making your path easy, but by making you sturdy enough to tread any path.

Not by taking hardships from you, but by taking all cowardice and fear from your heart as you meet hardship.

Not by granting you unbroken sunshine, but by keeping your face bright even in the shadows.

Not by making your life always pleasant, but by showing you where men and his cause need you most and by making you zealous to be there and to help.

Not by keeping you from battle, but by bringing you off every field more than conqueror through Christ "who loves you."

God make your year a happy one!—Cleland B. McAfee.

#### New Year Resolves. (284)

I will make it a year of faith and prayer,  
A year of high endeavor;  
I will crowd it with deeds both brave and fair,  
I will act the hero ever.  
I will travel God's path at God's own rate;  
I will welcome both gain and loss;  
Nor will I rebel when heaven's gate  
Looks tragically like a cross.

#### The New Year Comes. (285)

The New Year comes with silent tread,  
New hope, new joy, new light to spread,  
It bringeth something new to each,  
And lessons old 'twill newly teach.  
It cometh, too, to take away  
Old griefs and woes which fain would stay!  
Oh, speed them, speed them, glad New Year!  
Come, cast out bitter doubt and fear,  
Speed in with silent, loving tread,  
New hope, new joy, new light to spread.

#### The New Leaf. (286)

Among the images under which life has been pictured, few are more apt than that of a book. The resemblance is strikingly close, as one thinks of it. A book is a collection of written or printed sheets bound together in orderly succession, each page telling a part of a complete story.

Life, too, is a succession of days and years stretching between that preface called the cradle and that finis called the grave. In the book of life each day fashions a word, each week a sentence, each month a paragraph, and each year a page.

The book of life must stand as a true record because one writes it himself. Here his personal story is told in indelible characters. No hand other than his own makes or mars the pages. It was the view of the great Christian seer that each human soul was to be assigned to his ultimate place on the basis of the facts recorded in the book. In his vision of the judgment, the Apostle foresaw the time when



"the books were opened \* \* \* and the dead were judged out of the things which were written in the books, according to their works."

A human personality is a sensitive register on which, as on a living scroll, every act and every thought is written. Muscular exercise leaves its inevitable reaction on the physique; thought has its definite effect in the mental fibre; speech refines or dulls the power of expression. The fact of self-registration is a highly impressive one. God has set up within the soul all the machinery for visiting rewards and penalties upon the earthly pilgrim. At the last assize the plain facts are all in hand so that he who runs may read. The dead may fairly be judged out of the things that are written in their books.

If the book thus far has been scrawled over, defaced and blotted, there is at least this consolation; clean, fresh pages remain. It is possible to write on them clearer and better sentences than on those turned down. New Year's day presents a great opportunity. We are throwing away the old calendar and beginning

a new one. We are turning back the written page and opening a fresh one. It is a fine time for starting again.

A well-known contemporary novelist speaks of his waning enthusiasm for many things that lose their freshness with the passing years, but adds: "Not so the sight of that blank sheet of paper. The untrodden world of romance, the virgin field into which one is about to plunge, never loses its unspeakable and indescribable fascination."

How much greater the fascination in that page of time that opens before one on the first day of a new year! The page is unsoiled and unspolled; it holds never a blot nor a blur. We can write on it, clean and fresh, what we will.

That is the glory of the new year which should fill our hearts with joy and stir our wills to high endeavor. As regards the pages turned back, what is written is written; nor can all our tears blot out a word of it. But, thank God, what is yet to be written is in your keeping and in mine. Let us make it a strong chapter in a noble story.—Rev. Frank B. McAllister.

## EVANGELISM

If ever there was a time, then now is the time for evangelistic work, fellow pastors. In the crash of war eternal things have become real to men. The war has made them thoughtful and humble, and has taught them dependence upon God. Now is the time.

When the great bridge in St. Louis was nearly completed, it was found that the two halves of the structure would not quite meet in the center. An engineer was sent to New York to consult authorities in the emergency. While he was trying to ascertain where the error lay, he received a telegram, telling him that the warmth of the sun had expanded the iron so that the two ends had come together. As quickly as the telegraph could carry the message he sent back word, "Clamp them," and it was done.

When the Holy Spirit works in the church, then is the time to take advantage. Now is the time. Now is the time to get into the kingdom those for whom you have been working so long, as also many others in the community.

### Suggestive Texts and Themes. (287)

**The Duty of Confessing Christ:** "Whoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Matt. 10:32.

**Testing by Tasting:** "O taste and see that the Lord is good, blessed is the man that trusteth in him." Ps. 34:8.

**Offended in Christ:** "Blessed is he whosoever shall not be offended in me." Matt. 11:6.

**The Surrender of the Heart:** "My son, give me thine heart." Prov. 23:26.

**The Wisest Work in the World:** "He that winneth souls is wise." Prov. 11:30.

**Conversion: Its Necessity, Means and Tests:** Acts 14:30-34.

**A Birthright Bargained Away:** "Looking diligently lest any man fail of the grace of God." Heb. 12:15-17.

**Tests of Discipleship:** "Lovest Thou me?" John 21:27.

**Starting Out for Christ:** "For the Lord will help me. Therefore shall I not be confounded." Isa. 50:9.

**Folly of Neglect:** "How shall we escape if we neglect so great salvation?" Heb. 2:3.

### God's Pleading. (288)

"Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." Gal. 4:6.

"I do not know," said Phillips Brooks once, "how any man can stand and plead with his brethren for the higher life, . . . unless he is perpetually conscious that round them with whom he pleads there is the perpetual pleading and the voice of God himself." There is a touching illustration of that truth in the following letter, written by a deaconess who is laboring in one of the mining towns of the Southern mountains.

"One morning," she writes, "a woman came and insisted that she must see me, for she was in great trouble. She told me that she was frightened because her little girl kept asking her to teach her to pray, and she didn't know how to teach her. What was she to do? She said that as she was combing the child's hair a few days before, the little girl said, 'Mammy, I got such a hurtin' like I was just 'bleeged to pray, but I don't know what to say.'

"I had been to the woman's house," the deaconess continued, "and it was a wretched place. The father had died, leaving this little girl of five or six, and three small boys. The mother came of a disreputable family. Most of them had been in the penitentiary for shooting some one, or had been shot themselves. She came from way back in the mountains, and had had no opportunity whatever. She sent the little girl to see me that afternoon. The child was as dirty and unkempt as she could be; her hair was a perfect tangle of untidy curls, and her

beautiful, dark-blue eyes were the most wistful things I ever looked at. I asked her what was troubling her, and she put her hands up to her breast and said, 'I got such a hurtin' in here like I was 'bleeged to pray, but I don't know what to say to the Lord, and I's afraid I won't meet my poppy in heaven if I don't pray.'"

The deaconess explained that she could talk to her Heavenly Father just as if he were her earthly father, and then, kneeling down, she gave the child her first lesson in prayer. The little thing went away comforted, and has since been baptized.

"What a tragic little story!" you exclaim. Yes, it is that, and yet with what reverence we must regard it; for what except the spirit of God himself could ever have inspired that tiny child amid such ignorance and squalor to seek after divine knowledge?

### The Cry of the Penitent Heart. (289)

"God be merciful to me a sinner." Luke 18:13.

Two men went up into the temple to pray; the Pharisee was proud; the publican humble. One trusted in himself; the other in God. One despised his fallen fellow men; the other felt he was the chief of sinners. One thanked God he was not an extortioner, and adulterer, a poor, wretched sinner like this publican; while the other cried out the shortest but most comprehensive prayer ever uttered: "God be merciful to me a sinner." Only one returned to his home from the house of God justified, "for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

He who is satisfied with himself, ever repeating the egotistical "I" has only himself for his blessing. But the soul, in the depths of its sinfulness, with its knees in the dust of penitence, who hungers and thirsts for the living God, shall be filled and satisfied with the fulness of heavenly loving-kindness.

Jesus delighted to be styled as associate with publicans and sinners, for he came not to save the righteous but to bring sinners to repentance. How much better it is to own that we are a race of prodigals, living on husks and hogs, self and sin, in the far country, but now are coming home, crying out, "Be merciful; wash me; cleanse me; renew a right spirit within me and cast me not away from thy presence, that I may dwell in the Father's house forever."—E. W. C.

### Two Ways. (290)

"The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Rom. 6:23.

The Christian way is the way of eternal life. Any other way is the way of the transgressor, and "the way of the transgressor is hard." Over in the Tombs in New York there is a passageway leading from the courtroom into the prison. In one place in the courtroom are the words in iron letters, "The way of the transgressor is hard." Over the entrance to the passageway are these words: "A Bridge of Sighs." A court officer when asked why it was called "A Bridge of Sighs," said: "Well, most of those who go to jail this way are young people. When they get to this place, they begin to realize at last that they have made a hard fate for

themselves, and most of them break down and weep bitterly. The passageway is well named. The life of the violator of law is a dreadful one." Yes, for a man must reap what he sows. How much better to be in the way of salvation. This is God's way, and his paths are the ways of "pleasantness and peace."—Dr. E. F. Wiest.

### A Real Response. (291)

"We love him because he first loved us." 1 John 4:19.

A little girl was playing with her doll while mother was writing. After a while the mother called the child and took her on her lap. The little one said: "I am so glad; I wanted to love you so much, mamma."

"Did you, darling," and she clasped her tenderly. "I am glad my daughter loves me so; but were you lonely while I wrote? You and dolly seemed to be having a happy time together."

"Yes, mamma; but I got tired of loving her."

"And why?"

"Oh, because she never loves me back."

"And that is why you love me?"

"That is one why, mamma; but not the first one or the best."

"And what is the first one and best?"

"Why, mamma, don't you guess?" and the blue eyes were very bright and earnest. "It's because you loved me when I was too little to love back; that's why I love you so."

This is an outlining of the very truth of the Gospel. While we were yet sinners, Christ died for us, and we love God because he first loved us. It is the love of God for us that awakens and feeds our love for him.

### To Seek and to Save. (292)

"The Son of man is come to seek and to save that which was lost." Luke 19:10.

After being entombed by a fall of coal in a mine of the Reading Company, near Shamokin, Pa., for a period of ninety-six hours, without food or water, Joseph Renock, a miner, was taken out alive recently. A force of 120 men had been working for four days at the risk of their lives in an effort to rescue the imprisoned man. In their path they found a large steel car which they had to chisel away. Members of his family were at the mine when Renock was rescued, and the rejoicing was beyond description. The rescued man was rushed to the hospital, and was later returned to his home and work again. Oh, if men could be so prompt and persistent in saving the imprisoned souls of men as were these hardy miners in rescuing a fellow-workman from peril! Some are; may the number increase, imitating him of whom it was said: "The Son of man is come to seek and to save that which was lost."

### No Fooling Now. (293)

The following entry was found in a boy's diary: "September 21, 19—. Made up my mind today to be a Christian. No fooling this time." There is a suggestion here for all who profess surrender to the blessed Lord.

### A Decision in Song. (294)

India has decision Sabbaths as well as America. We are told that on one such day thirty



girls in Bengal signed the following stanza, which they can sing if they will to the air of "Just as I Am." Thus:

"Just as I am, young, strong and free,  
To be the best that I can be  
For truth, and righteousness, and thee,  
Lord of my life, I come."

Fourteen of these girls have since been baptized, and others are ready to take this step.

#### **God's Great Grace. (295)**

An illiterate, debauched murderer, in prison for life, attended the prisoners' night school. He developed a thirst for knowledge, became a follower of Christ, studied mechanics, and for more than twenty-five years has been the chief engineer of the prison, without a single mark against him. God is great enough to put enough of his merciful love into a worthless murderous life to place that life in intimate association with his own beloved Son.

#### **Your Call to Service. (296)**

Gideon Ousely, who passed like a flame of holy fire through Ireland and preached the gospel, tells us how he got his call. The voice said, "Gideon, go and preach the gospel." "How can I go?" said I. "Oh, Lord, I cannot speak, for I am a child." "Do you know the disease?" "Oh, yes, Lord, I do." "And do you know the cure?" "Indeed I do." "Go then and tell them these two things—the disease, and the cure. All the rest is nothing but talk."

#### **The Saving Hand. (297)**

A five-year-old boy, Ivan Lynn Ashcraft, whose home is in Palsom, a little hamlet in Delaware county, Pa., and his playmates were sporting about the edge of a pond covered with thin ice, when little Davy Ward, aged three, saw some object upon the ice which he desired, and reached out to get, and, losing his balance, he fell and broke through the ice. A larger boy hastened to the rescue, but broke in himself, and barely escaped with his life. Then it was that little Ivan with great skill and caution crept out on the ice, and, using his own words, "When I saw Davy bobbin' up and down I jes' reached out my hand and grabbed his'n." Thus a life was saved. We may not all have opportunity or ability to save a boy from drowning in a deep pool, but there are boys and girls, men and women, perishing all about us, and their going down means an eternal ruin. What is needed in those who would rescue is a mind to appreciate the peril, a heart of compassion for the perishing, and a hand ready to reach out and save. The words of this little child tell it all: "When I seen Davy bobbin' up and down, I jes' reached out my hand and grabbed his'n."

The saving hand is needed.—H.

#### **Hardness of Heart. (298)**

The persistent refusal to obey God and to do the right, results in the hardening of the human heart. There is nothing to perplex us about the question, "What hardened Pharaoh's heart?" He had one opportunity after another to what he knew God wanted him to do, but he refused. Persistent perseverance in doing his own will, and refusing to do God's will, hardened his

heart. It developed into a bad habit. By his own perverse willfulness he strengthened his heart against the Lord, and his resistance grew stronger every day. It is possible that we may do the same thing today.

#### **The Saving Stream. (299)**

"The blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John 1:7.

In the old fighting days between England and Scotland the English soldiers were hunting the fugitive Robert Bruce, and they put on his track bloodhounds, and Bruce soon heard their deep baying. Then his attendant heard the sound, and said: "We are lost. The English have unleashed the hounds, and are on our trail." "No," answered Bruce, "it is all right. They will not catch us yet. There is a stream yonder. We will plunge into it, and the dogs will lose our scent." So when the hounds came to the water they lost the trail, and the attempt to discover Bruce failed. And so with our sins. Steadily they pursue us, and the only way to free ourselves is to plunge into the cleansing fountain of Christ's blood, where we shall be made whiter than snow.

#### **Why Be Baptized. (300)**

One of the earliest patients at the dispensary in Toro (Uganda) was an old man who came to receive medicine for an ulcer. He became possessed with a desire to know the truth, and was put into the old men's Bible class for instruction. One day he came to the missionary with streaming eyes and said, "I want to be baptized." The missionary asked him, "Mpisi, will baptism save us?" And he answered, "Oh, no, only Jesus who died on the cross." "Then what is the use of baptism?" "Well," said he, "Christ told us to believe and be baptized, and it shows we want to leave our bad habits and follow the habits of Christ." That simple-minded, untutored old man had caught the true meaning and purpose of baptism—salvation from sin through the Saviour's atonement; an act of obedience to Christ's command; and a sign and seal of the covenant of grace, followed by a life of true devotion.

#### **What Jesus Does. (301)**

"Him that cometh unto me I will in no wise cast out." John 6:37.

A man who had been converted from a sinful life gave this experience of his acceptance with Jesus: "I just crept to the feet of Jesus, and, greatly to my astonishment, he did not scold me—he knew I had been scolded enough; and he didn't pity me; and he didn't give me any advice either. He knew I had had plenty of that. He just put his arms around my neck and loved me. And when the sun arose I was a new man."

#### **Christ the Saviour. (302)**

"What must I do to be saved? \* \* \* Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:30, 31.

A man dreamed that he constructed a ladder from earth toward heaven, and when he did a good deed his ladder went up two feet. When he did an unusually good deed his ladder went still higher. When he gave large sums of

money to the poor it went still higher. After a while it went out of sight, and as the years rolled on he expected at his death to step off that ladder into heaven, but in his dream he heard a voice thunder from the skies: "He that climbeth up some other way, the same is a thief and a robber." Down came the ladder and the man, and he awoke. He realized then his mistake, and sought salvation in the only way.

#### A Strong Man's Decision. (303)

He was a big-muscled college student, a member of the football squad, a kind-hearted fellow with a weakness for questionable "good-fellowship." I knew his mother was praying for him, and she had asked me to do my best to lead him into the Christian life. One night after a revival service I said: "Sam, you ought to be a Christian."

"I know it," he replied at once.

Seeing that he really wanted to begin the better life, I talked with him briefly on the value of deciding at once. The next evening he made an open confession of his surrender to Christ. Later in a men's meeting I heard him say that it was the few personal words and the personal regard for his welfare that decided him. The last I heard from him he was leading an earnest Christian life.

#### Character Building. (242)

Ruskin said with keen sorrow that he heard rising from all the cities around him the cry "that they manufactured everything but men." Perhaps it was true if he thought only of Ruskin's "man." But, as Goethe says, the Time spirit goes on weaving in the roaring looms of time, week in, week out, without haste and without pause; the human warp and woof pass into the looms and a web is certainly being made with a pattern that may be discerned, though not without difficulty. The world is a huge manufactory, and character is its product; good character its intended product. Home and school, village and town, city and church, municipalities and parliaments, press and market, art gallery and museum, library and university, are all factors of character. Events have their share in the development of the life of men and nations. Great occasions like the visit of the king to India, the transfer of the capital from Calcutta to Delhi, and the gift of large sums for education produce an incalculable amount of good. The tragedy of the Titanic sinks into the soul of the world, saddens and subdues it to awe and sympathy, restraint and religion. The removal of illustrious leaders like General Booth, Lord Lister, W. T. Stead, and Albert K. Smiley, the founder of the Mohonk Peace Conference, strikes the imagination and the heart and give new impulses to the world; and so I ask of the year just closed, What is its contribution towards the betterment of man and of his environment? How has the inevitable process of character-building fared? We are a year's march further on in humanity's journey; has it been a march nearer to God's goal or to the devil's?—John Clifford.

#### Facing the New Year. (249)

In the last passage which Dwight L. Moody edited for the press he chose, as the motto for the year these words:

Fear, facing the New Year,  
Thinketh, "What shall it bring?"

And is dumb,  
Dreading the hidden ways.

Faith, looking upward, saith,  
"God is in everything,  
Let it come;  
God ordereth the days."

This is our New Year's bliss,  
He is mine, and I am His.

All the days,  
All the ways,  
Lead us home;  
Let us pray, let us praise.

—Christian World.

Rev. F. W. Imboden, D. D., M. E. pastor, 1239 Orman avenue, Pueblo, Colo., is collecting copies of church bulletins or weekly papers. He is making a study of them and wishes preachers who have bulletins would send him sample copies.

#### FOUR CHOIRS.

In one of my city pastorates the music for the morning service was furnished by a general or mixed choir, while the evening music was rendered by a boys', a girls', or a male choir. Once each month the music was provided by an antiphonal chorus, composed of these four choirs, a choir being stationed on each side of the church.

There were at least three results from this arrangement. First, it aroused the keenest interest on the part of all who participated, for every singer became an enthusiastic "booster"; secondly, every family represented in the chorus felt themselves to be an important contributor toward the success of the church; and thirdly, it was a magnetic factor in drawing out the non-churchgoers in large numbers.—Exchange.

"I do not like women to meddle in politics," said Napoleon to a gifted Frenchwoman. "Right, Sire," was the answer, "but in a country where they cut off women's heads it is natural that they should ask why."

He who knows he is in the world for a very little while, who knows and feels it, strikes for the center of living. He does the little daily things of life, but he does them for a purpose.—Phillips Brooks.

I find the great thing in this world is not so much where we stand as in what direction we are moving. To reach the port of Heaven, we must sail sometimes with the wind and sometimes against it; but we must sail, and not drift, nor lie at anchor.—Oliver Wendell Holmes.

Be sure your world is not one in which things happen, but one in which things are done.



## CHILDREN'S SERMONS.

Do you know that one of the most interesting letters of the alphabet is the letter "W"? I like to call it the building letter. Suppose you take this letter and tip it on its side, what have you? It looks to me like a doorstep. Suppose you put a series of these letters side by side in a diagonal line, they form a pair of stairs. Now where do these stairs lead? I am going to call this the stairway of success.

The first "W" forms a step called WISH. We wish for a great many things that we never get—but we never can attain to any success until we really WISH.

The second step is one called WANT. This is truly to desire a thing with all our heart. This is an easy one to take, and many take it and go no farther.

The third step is WILL. This is the step on which we make up our mind. This is very important and yet even here many stand without making more effort. The fourth is WORK. This is such a hard step. So many are unwilling to take it. It is a step that is hard to hold one's feet on without falling back again.

The fifth is WAIT. Always there is a time of waiting. I cannot tell you why, but it has always been so. It is impatience that makes many stop here. But it must be taken before the sixth and last one is reached.

The sixth and last I know you can all guess. It is WIN. There are many waiting you on this last step. It has seemed all the way up that only a few really reach the top, but we find that the few have become a multitude when we see them all face to face. Who will climb these steps with me?—Don Ivan Patch.

in his heart; and he began to be in want of sympathy and real companionship.

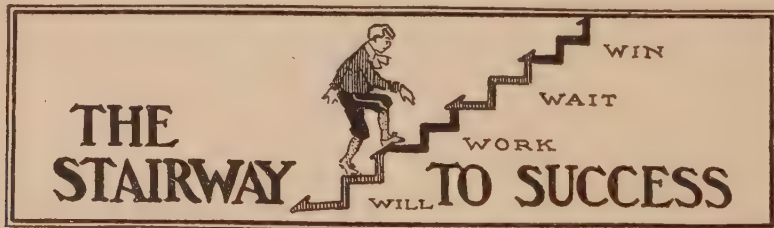
And he went and joined himself to one of the clubs of that country; and they elected him chairman of the house committee and president of the club, and sent him to Congress. And he would fain have satisfied himself with the husks that other men did eat and no man gave unto him any real friendship.

But when he came to himself he said, "How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and associate with their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger! I will arise and go to my son, and will say unto him, 'Son, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy father; make me as one of thy acquaintances.'"

And he arose and came to his son. But while he was yet afar off, his son saw him and was moved with astonishment, and instead of running and falling on his neck, he drew back and was ill at ease.

And the father said unto him, "Son, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy father. Forgive me now and let me be your friend."

But the son said, "Not so. I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship, but I got the wrong kind, and now, alas, I am wrecked in soul and in body and there is nothing you can do for me. It is too late, too late, too late."—From "Live Wire," Winona, Minn.



### PRINT THIS FOR FATHER'S DAY.

Blake W. Godfrey.

#### The Parable of the Prodigal Father.

A certain man had two sons and the younger of them said to his father, "Father, give me the portion of thy time, and thy attention, and thy companionship, and thy counsel which falleth to me."

And he divided unto them his living in that he paid the boy's bills, and sent him to a select preparatory school, and to dancing school, and to college, and tried to believe that he was doing his full duty by the boy.

And not many days after the father gathered all his interests and aspirations and ambitions, and took his journey into a far country, into a land of stocks and bonds and securities and other things which do not interest a boy; and there he wasted his precious opportunity of being a chum to his own son.

And when he had spent the very best of his life and had gained money but had failed to find satisfaction, there arose a mighty famine

### Heart Testing.

Psa. 26:2; 44:21; Jer. 17:10.

Two hospitals in America are now equipped with what may be called heart-testing stations. By means of these marvelously delicate instruments the faintest possible trace of irregularity may be detached and recorded in the form of accurate diagrams. Being an electrical device, it is possible to make observations over a wire of considerable length, thereby suggesting the possibility of some day having every physician's office connected by wire with a central heart-testing station.

Our heavenly Father is conscious of the slightest change in our hearts, and from his throne in the heavens, as a great "central," he is in connection with the hearts of every one.

God's word is also a delicate instrument by which every believer may test his own heart to know whether it is normal or not.

The best kind of sympathy is that which lends a hand.

# PRAYER MEETING DEPARTMENT

## MID-WEEK MEETING.

"When they had prayed"—  
 "The place was shaken."— So too will any place  
 Where faithful hearts their wills in longing  
 bend;  
 The Word with boldness will then plainly speak,  
 In patience serve the man that still is weak,  
 And wickedness its course will surely end—  
 When men have prayed!

When men have prayed—  
 The busy course of life runs smother on  
 The fret of toil, temptations subtle test,  
 And all the worries which the soul attack,  
 Or sense of longing for the thing we lack,  
 Are lost in heaven's benediction best—  
 When we have prayed!  
 —Ernest Bourner Allen, in The Congregation-  
 alist.

## I. SAFETY FIRST.

Prov. 1:7; 3:1-18; Matt. 6:25-33.

### Expository Notes.

A modern industrial slogan is "Safety First." That is a recognition of the value of human life, that life is of more value than property. The words that we see on everything around a railroad, "Safety First," are a notification to the employes to guard the things of higher value first.

The Scripture transfers this idea from material things to spiritual things, from property values to moral values, in both the Old Testament and the New. "Remember thy Creator in the days of thy youth," seek the highest things first; let lesser things fall into line afterward.

**Prov. 1:7.**—To the ancient wise man the call of Wisdom was the voice of God offering himself and his ways to man. The House of Wisdom is also the Temple of God. Over its entrance is the inscription, "The fear of Jehovah is the beginning of knowledge." Only those who recognize this are really admitted to the inner shrine of the Temple.

**Prov. 3:1-19.**—The first ten verses are a stanza of five couplets, in which a master tells his pupil the supreme things of life and the results of seeking them first.

1. Remember and keep the divine law; it will give you a long and happy life.

2. Hold to kindness and truth, be at once courteous and genuine; this will give you favor among men, and also with God.

3. Trust in the Lord sincerely; then he will give you guidance in life's trackless journey.

4. Fear the Lord and shun evil ways; the result will be health.

5. Honor the Lord in the disposal of your property; it will bring prosperity.

Now comes a warning. These are general principles, not mathematical rules. Higher laws sometimes over-ride lower ones. Life's pathway is not always straight and smooth. Broken laws, whether broken ignorantly or wilfully, bring their penalty. Trouble is often educational.

Then comes a stanza setting forth the value of wisdom, comparing it to the most precious things in the world, to silver, gold, and rubies. Then it tells the gifts which she holds out to her followers. "Length of days and long life" have been promised and the promise is now repeated. The phrase is not mere tautology—not only existence but a full, rich life, one worth living, is the result of seeking first things first. Choosing the highest good first brings long life, riches, honor, happiness—a full, rich life.

**Matt. 6:25-33.**—Do not worry about the lesser things; secure first the greater ones. Life is more than food or raiment. Seek the things of the kingdom first in point of time.

The birds, the lilies, the grass all brighten the world with grace and music and beauty, all as God has made them to do. But man is of more value than sparrow and lily and grass. He lives in a moral as well as a physical realm. He plays his part in creation consciously and of choice. Man must seek the things of the Kingdom; this is a much higher plane. Put the Kingdom first in importance in your life.

"Safety First." The higher life first. Safety from sin, from evil, from remorse, from God's displeasure.

## Plan for Our Meeting.

**Topics for discussion.**—This opening of the year is a good time to put the higher life first. How can we put this topic most efficiently before our friends outside of the church? From what evils does religion give one safety? How does religion give safety?

## Thoughts on the Theme.

A lady came to Dr. Chalmers one day and said: "Doctor, I cannot bring my child to Christ. I've talked, and talked, but it's of no use." The doctor said, "Now you be quiet and I will talk to her alone."

When the doctor got the Scotch lassie alone he said to her, "They are bothering you a great deal about this question; now suppose I just tell your mother you don't want to be talked to any more upon this subject for a year. How will that do?"

The Scotch lassie hesitated a little, and then said she "didn't think it would be safe to wait for a year, something might turn up. She might die before then."

"Well, that's so," replied the doctor, "but suppose we say six months."

She didn't think even this would be safe.

After a little hesitation, the girl finally said, "I don't think it would be safe to put it off at all," and they went down on their knees and found Christ.

\* \* \*

One of the most deadly temptations in life is to mistake a thoroughfare for a terminus, to regard what is intended to be a means as an ultimate end. When we make a material thing a terminus we only exist; when we make the material a thoroughfare to the spiritual we begin to live. And, therefore, one of the determining questions in life, where subtle snares abound, is this: Shall the material be a terminus or a thoroughfare, a goal or a passage, a means or an end? Shall we seek to live "by bread alone," or, using bread as a subordinate means, shall we find our true life in the unseen? And here is the Saviour's answer. We live not in material things or in material quests, but in Divine relations: "This is life, to know thee." By "bread alone" the body can exist; man can only live by the hidden manna of Divine communion.—J. H. Jowett.

\* \* \*

When a young man made an open profession of the Gospel, his father, greatly offended, gave him this advice: "James, you should first get yourself established in a good trade, then think of and determine about religion." "Father," said the son, "Christ advises me differently; he says, 'Seek ye first the Kingdom of God.'"

## II. A MIXED METAPHOR.

Flock, Family, Kingdom.

Luke 12:32.

**Other Scriptures:** John 10:11-16; 21:15-17; Matt.

5:45; 6:6, 8, 9; 7:11; John 14:2; Matt. 9:35;

Luke 22:29; 2 Pet. 1:11.

### Expository Notes.

There are three often used figures of speech with which we strive to express the relation between God and his people on earth. We can hardly touch the subject at all without using



one of the three. Jesus is the Good Shepherd and his people are his sheep. God is our Father and we are his children. God is the King and his willing followers are the loyal citizens of his kingdom.

Here Luke in one sentence has grouped all three—flock, family, kingdom—piling one metaphor upon another in vain endeavor to express God's care for his people.

Of this verse Bishop E. H. Hughes has said: "The words are a fine example of a gloriously mixed metaphor. They begin in a field with a flock; they enter a home with a father; and they end in a palace with a throne. Perhaps, even while Jesus spoke them, all the objects that suggested his words were in plain view. Sheep were feeding on the hillsides. The open doors of cottage homes were seen in the valleys below. Off yonder in the distance arose the roof of the royal palace where dwelt the representative of the Roman emperor. The commentary of life was there, and it was quickly gathered into one great and meaningful sentence. The words are like a moving picture. Flocks of gentle and trustful sheep are followed by a procession of fathers and mothers with their little children, and then there comes a king surrounded by loyal and loving subjects."

"There is something fascinating and idyllic in the vision of flocks and folds and shepherds. The feeling inspired is almost beyond cold analysis. It is not based merely upon the innocence of the flocks, even though they carry the white of a perpetual truce. Nor is it based on the rather crudely utilitarian consideration that the flocks furnish life both food and clothing, so meeting a double need. The appeal of the figure is complex. The nursery rhyme, 'Mary had a Little Lamb' started from Boston and went around the English-speaking world because the figure of speech has a peculiar power. The tenders of cattle do not readily work into the poetry of the world, but the tenders of sheep are found in some of its most winsome verses.

"In truth, the first figure of the flock runs so swiftly and naturally into the second figure of the family, that it is not easy to draw the line between the two. Surely nothing out of the Old Testament has comforted the world more than the Twenty-Third Psalm with its assurance of the Lord's shepherdhood. Out of the New Testament the parable of the Good Shepherd has gone into the rituals of the church for all ordinations to the ministry, as well as into some of our most persuasive hymns. In Jesus' language, the shepherd quickly becomes the father. The fold becomes a home. The family relationship is an essential metaphor in Christian theology and an essential factor in Christian life.

"The early Methodists spoke always of the other members of the Methodist 'societies' as 'brother' and 'sister.' The fashion has fallen into disuse in the church, yet somehow the deeper meaning of our association in God the Father must be kept. Lodges and labor organizations are taking up our discarded vocabulary—not a little to the increase of their power. The speech of the case may not be so important, but the mood of the case is supremely vital. The church should remain the grand exemplar of brotherhood.

"The above might sound like a plea for exclusiveness. But the word 'kingdom' enlarges the conception. We have all known families very fond of themselves and very cold and exclusive toward the world. But Jesus calls for a kingdom that is frontierless, and so for a kingdom that is co-extensive with humanity. Bold as his prophecy was, he foresaw the day when the Roman eagles should either lie in the dust or else should be lifted in harmony with the purposes of the King of kings and Lord of lords. There was a vast throng present when Jesus spoke this intimate word to his disciples. Doubtless many 'prominent citizens' were there. But out of that list of the unknown great a few names come as representing the kingship of the centuries. John and James and Peter have held their subordinate thrones, while the great central throne is yet occupied by the Blessed King. Surely the prophecy, which then appeared so wild, has been measurably fulfilled. The Father

has given whole sections of the realm to that wee band of the Lord's princes."

#### Plan for Our Meeting.

Ask (beforehand) three persons to give each several Scripture illustrations of the use of each metaphor. Ask three persons to tell briefly how each of the three words fittingly describes the church.

### III. SLAVES OF THE STUFF.

Matt. 19:16-30.

#### Expository Notes.

As Jesus and his disciples were starting out one day on their slow progress through Perea toward Jerusalem, a young man came running toward Jesus and knelt before him in reverent salutation. He was "a ruler," either an officer in a synagogue or a member of the Sanhedrin at Jerusalem. He was wealthy and of an attractive presence, eagerly offering himself as a disciple of the Master.

Why should the evangelists unite in concealing the name of such an individual? Most church writers of the present day would have been careful to mention his name. Was it to accent the conclusion drawn as to the folly of trusting in riches?

Why did Jesus, who received harlots and sinners with kindness, who invited himself to dine with a publican, so rebuff such an attractive and ardent disciple?

Note the changes in the Revision. Matthew connects the word "good" with the deed. Mark and Luke with the person. Jesus rather coldly asks the young man why he comes to him, adding advice to keep the commandments.

The surprised youth asks, "What sort of commandments—ritual or moral? Or do you mean some great new commandment?" He was not looking for anything so commonplace as well-known precepts of ordinary daily life. But Jesus quietly quotes the precepts of the second table of the law, those that treat of man's relation to men, substituting for the last the wider principle that lies behind it. Jesus saw then, as we find later, that that was the one that touched upon the young man's difficulty.

The youth, still more astonished, thinks, "I am asking for 'a man's job,' and this rabbi is referring me to simple things that every boy knows." Feeling that he is being trifled with, he answers with a touch of impatience, "I have observed these from boyhood. What beyond these?"

Now Jesus would answer from the questioner's level; he wants to do some great spectacular thing, he shall be given a great task—and moreover, the demand is a test that lays bare his inmost soul. The disclosure is a surprise to himself. He finds that riches are first to him, and he goes away. Did he ever come back? No one knows. Let us hope that he did, for he departed "sorrowful," not sneering nor resentful. But at the present, riches are his master.

"Verily, it is hard for a rich man"—difficult; so it is yet! We see daily proof of it.

There is a group of astonished disciples standing by. They, in common with other Jews, thought riches were the credentials of God's favor. They expected an earthly kingdom and believed that prosperity, instead of preventing a man from entering, would be the lot of all the citizens of the kingdom. Then Peter asks a question that betrays their personal expectations.

Jesus' apocalyptic answer may not be very clear, but it is evident that he promises reward for self-denying, faithful service. It is also evident that this demand of the ruler is not a condition of salvation for all, but a flashlight revealing this man's soul to himself. He found he did not own his possessions; they owned him.

#### Plan of Our Meeting.

Ask several persons to speak briefly on other "slaves of the stuff" in the Bible story—Lot, Solomon, Ahab, Gehazi, Judas, Ananias.

**Topic for discussion.** Are only wealthy persons in peril from this servitude? How are we slaves of the stuff?

### Thoughts on the Theme.

This young man's request shows the spirit that in all ages has led men who with partial insight longed after eternal life, to seek it by fantastic or unusual roads of extraordinary sacrifices or services—the spirit which filled monasteries, and invented hair shirts, and fastings, and swinging with hooks in your back at Hindu festivals. The craving for more than ordinary "good works" shows a profound mistake in the estimate of the ordinary, and a fatal blunder as to the relation between "goodness" and "eternal life."—Alexander McLaren.

It still remains true that the man who has wealth has a hindrance to his religious character, which, like all hindrances, may be made a help by the use he makes of it; and that the man who trusts in riches, which he who possesses them is woefully likely to do, has made the hindrance into a barrier which he cannot pass.—McLaren.

Life everywhere is a battle royal between man and matter, as to which shall be master.

To be held by what you hold, to be owned by what you own, to be controlled by what you control is the most subtle and serious form of servitude.

Coveting is as dangerous as possessing. The man with little or no money can love it as much as the man with much. The latter is in danger of pride and hardness of heart, but the former suffers most from envy, anxiety and bitterness of spirit. Money has as many slaves among the poor as among the rich.—E. H. Byington.

#### IV. "AN ANONYMOUS REFORM SERMON."

##### Book Study—Malachi.

##### Expository Notes.

This is the last word of the Old Testament prophet. The name means "my messenger," and is apparently taken from the first verse of the third chapter. Neither as a title nor a name is it referred to elsewhere. The conditions seem to be those of the time of Nehemiah—compare Neh. 13. The return of Israel from captivity had been disappointing. Jehovah's "chosen people" were yet but a feeble folk, subject to the Persian government. The rebuilt Temple, though larger than Solomon's, was vastly inferior to that. The "latter glory," promised by Haggai, had not come to it. It was a bare building in a half-ruined town. The crops had failed; the people were poor; they were harassed by hostile neighbors. Discontent and anxious questioning prevailed. Did Jehovah care for his own? or had his arm lost its strength? was he less powerful than the gods of Persia?

The Hebrew, believing that prosperity was the infallible sign of God's favor, became perplexed and then sceptical. He began to ask just such questions as men are asking today in the present condition of the world as to the failure of the church, the advantage of righteous nations, the presence of God in the world, and whether there is any justice anywhere. So that the book of Malachi is exceedingly modern in its problems.

A peculiarity of its style is that the prophet puts objections to his statements into the form of a telling question, which he then answers. There are three prominent questions upon the theme—Jehovah's love for Israel—with the prophet's reply.

##### 1. Wherein hast thou loved us?

Compare Israel with Edom—the destruction of the one is temporary; of the other, final. 1:2-5.

Your punishment is deserved because of the sins of priests and people—a corrupt worship that is both graft and sacrilege, and an impure family life. 1:6-2:16.

##### 2. Where is the God of justice?

He is coming. He will appear suddenly and surely. And he will come in judgment. Look to yourselves for he will judge the sins of priests and people—especially avarice, whether seen in commercial oppression or hypocritical worship. 2:17-3:12.

##### 3. What profit is it to serve God?

Men's deeds and thoughts are not forgotten by God. In the great day of judgment you shall discern the difference between the righteous and the wicked, for then their fate will be widely different. 3:13-4:3.

The prophet closes with a final appeal to the nation—a piece of advice and a promise, 4:4-6.

##### Plan for Our Meeting.

Ask five people to read the book in the meeting—each one reading one of the divisions made. Select good clear readers. Before reading let the pastor give the sense of the passage.

**Topics for discussion.** Compare the condition of Israel then with the condition of Europe today. Is God ruling in the world today? Has Christianity failed? What sins would a modern Malachi point out?

### Thoughts on the Theme.

In this writing we see God's indictment and man's plea of "Not guilty." A similar answer is returned whether God charges sin upon man, or pronounces threatenings of judgment, or with gracious promises invites the penitent to return.

God's charges of sin are repelled by the indignant question, "Wherein have we polluted thee?" The accusation, "Ye have wearied the Lord with your words," is thrown back with the contemptuous retort, "Wherein have we wearied him?" The charge, "Ye have robbed me," calls forth no confession but only the defiant answer, "Wherein have we robbed thee?" The later accusation, "Your words have been stout against me," is traversed by the question, "What have we spoken against thee?" The threatening of judgment that the Lord will "cut off" the men that "profane the holiness of the Lord," calls forth only the rebutting question, "Wherefore?" Even the gracious invitation, "Return unto me, and I will return unto you," evokes not penitence, but the stiff-necked reply, "Wherein shall we return?"—Alexander McLaren.

### A FILING AND FINDING TOOL.

A filing and finding tool of some kind is an absolute necessity for the man who would do his best work. Our Mr. King, Editor of the Department of Methods, was one of the very first to review Wilson's Topical and Textual Index. He gave it enthusiastic praise.

It is gratifying, at this later day, to observe other prominent writers extolling it in superlative terms.

The Index and File center is a book an inch thick with leaves of foolscap size and weighs about four pounds, strongly bound. There is an index for topics and another for texts (Biblical). Each of these, independently of each other, cooperates with a book register. These three sections comprise the volume.

Any book or file to which it is desired to make reference is registered in the book register and there automatically receives a number. One registration suffices for any number of references to that book. In the Topical Index one entry of a topic suffices for any number of articles on that topic. The result is, with the ingeniously arranged thumb tabs and column headings, etc., it is only necessary to write the number of the book and the page opposite a topic (or text) for a complete reference. Thus "a 7.5" signifies page 5 of book a7. Thumb tabs—of which there are 153—enables one to open the book register instantly at the desired page and the title of the book is found on line. It is all done in a second.

We can appreciate Dr. Amos Wells' remark, "The beauty of the system is in its simplicity and its speed."

The price of the Index is \$6.00, that is the first and only necessary cost for an Index and File that will serve a long lifetime. The Wilson Index Co., Box G, East Haddam, Conn., will send circulars, or the Index itself, on approval.



# RELIGIOUS REVIEW OF REVIEWS

## CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

### NEWS.

The Christian Advocate says that of every one hundred people on the streets of New York City forty were foreign born, forty of foreign-born parents and only twenty of American-born parentage. Of every one hundred persons in New York one is a Methodist, three regularly attend a Jewish synagogue, eight are members of some Protestant church and thirty-three are claimed by the Roman Catholic church, leaving fifty-six unchurched, twenty of whom are nominally Protestants.

### Liquor's Human Output.

The Outlook publishes the following summary prepared by Mr. E. H. Cherrington, editor of the Anti-Saloon Year Book, as to the comparative amount of insanity, pauperism, illiteracy, and poverty in states under varying degrees of liquor regulation. Figured on the basis of population, the number of insane people per 100,000 was as follows: In the dry states, 118.9; in the near-prohibition states, 150; in the partly licensed states, 234; in the wet states, 275.3. The figures alluded to above give Pennsylvania 196.4 per 100,000, while New York has 343.2 per 100,000 population.

Turning to pauperism, Mr. Cherrington finds (all his figures are based on authoritative government reports) that the number of people in almshouses per 100,000 of population is as follows: In the dry states, 46.5; in the near-prohibition states, 54.4; in the partly licensed states, 123.1; in the wet states, 127. Pennsylvania has 125.3 paupers and New York 132 per 100,000.

The percentage of children of school age enrolled as pupils is 75.6 in the dry states, 69.1 in the near-prohibition states, 72.2 in the partly licensed states, and 68.8 in the wet states. The percentage of children between the ages of fifteen and twenty enrolled in school is as follows: In the dry states, 38.4 per cent; near-prohibition states, 35.5; partly licensed states, 32; licensed states, 26.6 per cent.

With regard to property holding, Mr. Cherrington's report shows the number of homes owned in the various states and the percentage that are owned free and clear. In the dry states the average of free homes is 73.6; in the near-prohibition states, 71.4; in the partly licensed states, 62; in the wet states, 57.9.

A comparison of the foreign born population in New York City in 1900 (1,270,080) with that of 1910 (1,944,357) shows an increase of 674,277. During the decade the Austrian population increased 100,000 or from 90,477 to 190,246. The German foreign population decreased 56,087 or from 324,224 to 268,137. The Hungarian population increased 45,121 or from 31516 to 76,637. The Russian population increased 303,761 or from 180,432 to 484,193. The Italian population increased 195,340 or from 145,433 to 340,770. There was a marked decrease in Irish population. Almost one-half of the increase of foreign born population is due to the Russian influx, which represents 303,761 of the total gain of 674,277.

### Women of the World.

Roman Catholic .....	100,000,000
Protestant. ....	90,000,000
Greek Catholic, etc. ....	50,000,000

Total Christians. ....	240,000,000
Pagan. ....	60,000,000
Confucian. ....	120,000,000
Hindu. ....	100,000,000
Buddhist. ....	60,000,000
Mohammedan. ....	90,000,000

To many of these 600,000,000 of women, only women can go. They are in harem and zenana;

they are field laborers and burden bearers; they are caste-bound and foot-bound and soul-bound, in a bondage that women who breathe the free air can not understand. They know not that the world's Saviour is woman's best friend.—Miss. Review of World.

An order has been issued that all English theological students in Anglican colleges on the eve of ordination are to be exempt from all war service. But all the "Free Church" students, Methodist, Baptist, Presbyterian, etc., are liable for service.—Northwestern Chr. Adv.

The Moody Bible Institute had the largest enrolment in its history for the year ending Aug. 31, viz.: 1,065 in the day classes and 661 in the evening classes, besides over 3,000 using the correspondence courses. The deficit for the year was \$280.

In eight years the Methodist Episcopal Church has increased its annual support of retired preachers from \$608,000 to \$1,225,226. In 1908 the church was paying \$608,000 for its old preachers, their widows and orphans. There are 2,750 retired preachers in the Methodist Episcopal Church, 3,050 widows of ministers, and about 400 dependent orphans. In order to give to these the support to which they are entitled under the law of the church \$1,800,000 a year is needed. That means that the church is still facing a deficit in this important fund of \$600,000 a year.—Zion's Herald.

Ten thousand two hundred and forty-nine persons died from tuberculosis in New York City during 1915.

Breaking all previous records for a single year, the Board of Foreign Mission of the Methodist Church has sent out 94 new missionaries in the past twelve months. Twenty-six have gone to India, 25 to China, 14 each to Malaysia and South America, 4 to Africa, 3 each to Japan, Burma, and Mexico, and 2 to the Philippines.—Zion's Herald.

### Woman's Work.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church sent the first woman physician to India, to China, to Korea, to the Philippines. It opened the first woman's hospital in each of these lands. It founded the first Christian woman's college and the first industrial training school in Asia, the first Protestant college for women in Italy, the first woman's college in Mexico. It is sharing in the establishing of the first Union Christian Colleges for Women in Madras, in Nanking, in Tokyo.

The society's forty-six years have summed up over sixteen million dollars. It sends nearly ninety-five cents of every dollar to the field. Its foreign real estate is worth nearly three million dollars. Its last year's income was \$931,780.67. Its membership comprises over two hundred thousand women, nearly fifty thousand young people and more than seventy-five thousand children. Over two thousand Bible women aid in the work of evangelism. In its more than fourteen hundred schools are gathered nearly fifty thousand pupils. Its doctors, with the aid of some three hundred nurses and nurse students, ministered last year in twenty-five hospitals and eighteen dispensaries to more than two hundred and fifty thousand patients. As the crown of its work, nearly sixteen thousand women and girls last year received Christian baptism.

Today one may count at least forty-five Women's Missionary societies in the United States and Canada. Each holds some degree of partnership with the general Board of Foreign

**Missions of its denomination.** Some are independent, but co-operating; others are an auxiliary or an integral part of the general board. Some send out only unmarried women, many contribute to the support of the wives of general board missionaries; one commissions more men than women for the foreign service. All are banded together in the new Federation of Woman's Boards of Foreign Missions of North America.

Exact figures are not available, but one dares to estimate that four of the eighteen million dollars sent from North America to the foreign field in 1915 came from the treasuries of the women's organizations. By divine alchemy these millions are being transformed into light and healing in all lands the world around.—Louise M. North, in *The World Outlook*.

In Montevideo, Uruguay, S. America, are located two of our great packing houses—Swift's and Morris Brothers'. Over 2,000 of Swift's workmen have formed a club with a night school, and Miss Estella C. Long, an American missionary, gives them English lessons once a week. A class of sixty women and children come once a week for sewing circle; two hundred girls and women from Swift's Canning Factory have asked what can be done for them. Fifty boys and girls and young men are gathered in the morning and evening classes. Miss Long is expecting two other teachers to help her soon, and with the help of the Swift and Morris companies, hopes shortly to have a school organized. The officials of these companies are standing by her and are conducting field sports for her boys and girls.

The Indian Sunday School Union conducts an annual All-India Scripture examination, covering both oral and written work in the different departments. The statistics for 1915 show that this examination was taken by 20,495 students in twenty-eight different dialects, and that 17,492 passed the test satisfactorily.

The first Sunday School in India was established in Serampore, Bengal, in 1803, when three boys were the founders and teachers. There are now 16,936 Sunday Schools in India, with 636,614 teachers and scholars, speaking forty-five dialects.

#### **Attitude of the German People Towards a League of Nations After the War.**

The following statement has just been received by wireless by Rev. Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in America, through the office of the German ambassador, Count Bernstoff, from Professor Adolph Deissmann:

The question raised by Lord Bryce whether after the close of this most destructive war, arrangements could be made by which peace-loving nations should pledge themselves to desist from any attack with arms and submit all matters of dispute to a court of arbitration, is one of the great questions of the future which concern not only a group of nations but all mankind. Although history teaches us that the road leading to this goal is not easy, yet I venture to say that in our country the idea of arbitration is gaining ground constantly. We do not speak of it in superlative or in terms of apocalyptic enthusiasm; for we are wedged in between most powerful states whose imperialistic tendencies have led to all-absorbing and all-controlling militarism and navalism.

On November 9th, in a speech delivered before the chief committee of the Reichstag, Chancellor von Bethmann Hollweg made the following statements:

"We have never concealed our doubts with regard to the question whether peace could be permanently guaranteed by such international organizations as Arbitration Courts. I shall, however, at this place not discuss the theoretical aspects of the problem, but we must now and at the time of the conclusion of peace from the point of view of facts define our position with regard to this question. When at and after the end of the war the world will become fully conscious of its horrifying destruction of life and property, then through the whole of mankind

will ring a cry for peaceful arrangements and understanding which, as far as lies in human power, shall avoid the return of such a monstrous catastrophe. This cry will be so powerful and so justified that it must lead to some result. Germany will honestly co-operate in the examination of every endeavor to find a practical solution of the question, and will collaborate to make its realization possible. This all the more, if the war as we expect and trust, will create political conditions, which do full justice to the free development of all nations, the small ones as well as the great nations. Then it will be possible to realize the principles of justice and free development on land and of the freedom of the seas."

The above is the voice of our leading statesmen. The echo which this address has found in our press, confirms my impression that the idea of arbitration is constantly gaining ground in our country. Our geographical position compels us to consider the question soberly and not to surrender to sentimental dreams, for now as always self-defense is our sacred duty. But just because we are a powerful nation we are at all times ready and willing to come to an honorable understanding.

Of course, if attempts to form an international alliance for maintaining lasting conditions of peace are to be practically realized, the mental and spiritual atmosphere within the great powers must change. The gangrenous ulcer of hate which poisons international relations, must be burnt out and the intellectual heads of nations, above all the Christian leaders must be ready to forgive one another's thoughts as well as words and deeds, whereby they have hurt and wounded each other. Then they would be able to succeed in fully entering into the problem of reconstruction. In creating this atmosphere, which is pre-requisite to every step towards a better mutual understanding, neutral Christians have a great mission. Without pharisaism and by the proper attitude which avoids everything that might pour oil into the flames of war, they should regard combatants as suffering brethren, nurse their wounds and reconsider the attitude of their hearts and minds.—Adolph Deissmann.

#### **GENERAL.**

There are men in this valley who laugh at anyone who sees beauty or charm in being here, in living with the hands, or, indeed, in just living! While they think of themselves as "practical" men; I think them the most impractical men I know, for in a world full of boundless riches they remain obstinately poor. They are unwilling to invest even a few of their dollars in the real wealth of earth. For it is only the sense of the spirit of life, whether in nature or human beings, that lifts men above the beasts and leads them to God. I say truly that I rarely walk in my garden or upon the hills of an evening without thinking of God.—David Grayson, in *The American Magazine*.

What is church music for? That is a fair question, and it is ably discussed in the Musical Quarterly by George Whitfield Andrews of Oberlin. He well characterizes religious music as "the songs that truly voice the emotional experience of sincere souls in their religious life." He warns the churches against lowering the religious quality of the service by admitting music which will give pleasure and nothing more, and he says, in words which deserve to be read and reread by all pastors, music committees and worshippers: "Preaching is for the warning, the enlightenment, the upbuilding of hearers, and music has absolutely no place in the Christian church unless it can in some way enforce the message of the minister."—*The Christian Advocate*.

Raymond Lodge, son of Sir Oliver Lodge, the English scientist who has long been interested in psychical research, was killed in September "somewhere in France." A book has been published in which it is asserted that the father has been in communication with the spirit of his son, whose first message came through the well-known American medium, Mrs. Piper. Later Sir Oliver communicated with his son through



another medium who passed under the name "Feda." Several extracts are given of the conversation, among them the following: "All agree that Russia will do well right through the winter. They are going to show what they can do. They are used to the ground and winter conditions, and Germany is not. There will be steady progress through the winter." The rest of the communications are of a piece. If this vacuous drivel is the only sort of thing—and this seems to be the case—indulged in by departed spirits, our psychical research friends are under a grave responsibility for adding to the horrors of the future life. An eternity of incoherent imbecility is about the brightest prospect held out to us by them.—The Standard.

We have written much of kings of finance and princes of business, of men who stand silent upon sunlit peaks in Wall Street and see visions. We speak of the dream that came to a young railroad clerk, of empires to be built up out of the West, of a million farms on the empty prairies and cities at the junction of great rivers. When the king of finance dies we learn how to a poor bank clerk came the vision of a nation's potential wealth and the enormous masses of credit that could be piled upon those riches. When the merchant dies we hear of the vision of a thousand five-and-ten-cent stores that culminated in six hundred and twelve feet of Gothic temple on Broadway. In such visions there would surely be romance enough.

Only I am convinced that this theory of the vision of the American business man is false. It seems to me to misinterpret the spirit of America. For the secret of the American spirit is not foresight, but energy. We do not build in accordance with a gigantic blue-print, but we build with all one's strength in the simple faith that it will all be well. Faith does not depend upon vision, but by definition believes in the unseen. Optimism would not be optimism if it played a sure thing. I do not think of James J. Hill as pulled forward by the vision of a Northwest empire, but as driven forward by an energy which in its unfolding produced the empire of the Northwest. Our incentive is not the goal, but the race.—Simeon Strunsky, in Harper's Magazine.

A writer in Lippincott's, referring to colored supplement philosophy, declares that "all the jokes of the comics end in someone being maltreated, blown to pieces, or battered to a jelly." An article in the Atlantic Monthly declared that the average funny paper "is a confusing medley of impossible countrymen, specialized children with a genius for annoying the elders, white-whiskered elders with a genius for playing practical jokes on their grandchildren, inhuman conception of tramps, boy inventors whose inventions invariably end in causing somebody to be mirthfully spattered with paint or joyously torn to pieces by their machinery, and boys with a talent for deceit, laziness or cruelty."—The Standard.

#### Why Unfit for Work?

The figures given by the Federal Council of the Churches of Christ in America to indicate the need for its campaign for the conservation of human life are certainly arresting. That there are three million people in America on any one day too ill for their daily duties is vague until a resident of a village of a thousand people realizes that it means the illness of more than thirty in his community. Generally that would mean some form of epidemic. That ten million wage earners lose annually nine days each from their work by reason of physical unfitness is a fact to which the church, which believes in the redemption of the body, cannot be indifferent. And if the current figures are correct, indicating the killing of thirty thousand and the serious injury of three hundred thousand industrial workers annually, then indifference is unchristian. Doubtless the federation officials are prepared to be told that this is wholly outside their province, because the church exists to preach the simple gospel. But it is difficult to think of a gospel simpler than the one applied here. Is this a matter on which

there can be any difference of opinion? Is this divisive? Who are the men who want such figures disregarded? Not church people, surely. Rev. Charles Stelzle is to lead the council's campaign, finding out causes and cures. The announcement indicates that the saloon as a cause looms large in mind already. Other causes will emerge. The council officials will see to it that mere criticism is not mistaken for correction. The result should be the knitting together of all the Christian forces that love men and believe in a gospel of complete salvation.—The Continent.

#### FRANCIS JOSEPH.

The late Emperor Francis Joseph was the last remaining figure of the nineteenth century. When he was young Metternich ruled in Vienna and strove to root up the ideas and the memories of the French Revolution. The great men of the fight against Napoleon were on earth. When he came to power the Revolution of 1848 was still going forward and men were striving to preserve and revive the liberties and ideals of the earlier and greater revolution. He was still young when Cavour unified Italy, when Bismarck created modern Germany. William I, Victoria, Louis Napoleon, Victor Emmanuel, these were his contemporaries, and they have all become pale shades. The world that he knew has vanished also. Republican institutions have returned to France, and the ideas that were hateful to all those he knew in youth continued to march.

In the threescore and eight years that he has reigned Francis Joseph has seen all of Europe, save only his own realm, made over. The war with Napoleon III, drove him out of Italy as far as Venetia; the war with Germany expelled him from Germany and from Venetia. From that moment onward Austria declined visibly; she was no longer one of the dominating voices in the European councils; she became more and more the vassal of that Prussia whose rise she had opposed so long in the eighteenth century.

It is now more than sixty-eight years since the Countess Karolyi, whose son had fallen victim of the executions following the Hungarian revolt, thus cursed the young Emperor Francis Joseph: "May heaven and hell blast his happiness! May his family be exterminated! May he be smitten in the persons of those he loves! May his life be wrecked! May his children be brought to ruin!"

Rarely in human history has a curse been more completely fulfilled. Francis Joseph's brother, Maximilian, died before a firing squad in Mexico. His sister-in-law lost her reason. His only son perished in the shameful tragedy of Meyerling. His wife was murdered at Geneva. As for his other relatives, the tragedies and the follies of the archdukes have long been a European byword, and the assassination of the Archduke Francis Ferdinand, heir to the Austro-Hungarian throne, two years ago was but the last in the long series of misfortunes that have followed Francis Joseph.—The Christian Work.

#### MARES TREATED BETTER THAN MOTHERS.

Why are there so many deaths among country babies and country mothers? And what should the federal government do about it? Miss Julia C. Lathrop in her fourth annual report as chief of the Children's Bureau describes its new rural studies of child and material welfare and gives many reasons for extending this rural work. First, the Census Bureau's figures show average infant mortality rates in the rural districts higher than the mortality rates in the more prosperous sections of cities.

Again, the Census figures show a markedly high death rate among country women of child-bearing age for which a large number of preventable deaths from maternal causes appears to be responsible. It is estimated that more than 15,000 women die year by year in the United States from conditions incident to maternity, while the extent of unnecessary ill health is at present unknown. "The sickness or death of a mother inevitably lessens the chances of her baby for life and health, and it is plain that the question of material care in rural districts is of genuine public interest."

There is a high percentage of physical defects among children in rural schools given in reports of state boards of health. Miss Lathrop concludes: "These comparisons are a strong indication that there is room for great permanent improvement in maternal and child welfare in rural districts. The day when all children shall be well born and well cared for is far ahead, but surely that day should dawn first for the country."

### HOME TALENT EVANGELISM.

Gipsy Smith was conducting an evangelistic campaign in Chicago. Each noon the Great Northern Theater was filled within seven minutes of the time the doors were opened.

Each day the gipsy evangelist was preceded by a Chicago preacher who took half the time. Near the close of the week after we had listened to a most stirring appeal Gipsy Smith came forward holding a bundle of letters in his hands.

"These," he said, "are protests from some of you who think I ought to occupy all of this brief noon hour. Do you know why I have insisted on your own preachers dividing the time? First, because the Lord did not send me over here to commit suicide. Second and chiefly, I wanted you to know that if you will support your own preachers as loyally and as enthusiastically as you do me, and as you have just supported this man, you will not have to send to England for a gipsy to preach the Gospel."

Some of our cities are taking this truth to heart. Three years ago Indianapolis failed to secure a professional evangelist. The Church Federation of Indianapolis decided to have a Simultaneous Evangelistic Campaign. The pastors and laymen responded to the proposal. At the end of the Easter season three thousand had been added to the churches. The next year more careful plans covering the whole winter's work were made. Seven thousand were received into the churches. Last winter over eight thousand were received. Counting the summer seasons with the winter nearly twenty thousand have been brought into the membership of the Indianapolis churches.

The Federated Churches of Cleveland report remarkable success in the use of home talent for evangelistic campaigns.

A goal of 10,000 new church members by Easter Sunday, April 23, 1916, was adopted by 200 pastors. October was made a General Rally and Go-to-Church Month, each Sunday having a name and each week having some special significance. This campaign was advertised in the daily newspapers of the city.

The pastors gave every Sunday a public invitation to begin the Christian life. Churches appointed committees of laymen to assist in parish visitation. The laymen's Missionary Convention, December 5 to 8, which enrolled

2,200 delegates, was made a part of this evangelistic campaign, and was followed by a concerted effort to develop a strong evangelistic Sunday evening service, culminating in two weeks of meetings in individual or groups of churches before Easter Sunday. Statements were secured from thirty leading churches in the country that have large Sunday evening services, showing the methods employed to build up this service. Noon-day meetings in the Euclid Avenue Opera House during Holy Week were attended by more than 1,000 every day. Returns from the churches indicate that the goal of 10,000 new members was reached.—Roy B. Guild.

### THE FOLLY OF FEDERATION BETWEEN THE CHURCH AND THE WORLD.

R. E. Neighbour, with introduction by I. M. Haldeman, D. D.

The ordinary, respectable, "orthodox" church member will rub his eyes with amazement as he reads Mr. Neighbour's challenging, keen-cutting message. And that is why this message is sorely needed by the church today. The author shows with unerring fidelity to the New Covenant of our Lord Jesus Christ "that the church, scripturally, cannot federate with the world in its efforts for civic righteousness, social regeneration, and world betterment." Under seven propositions the reader is shown why this is so.

Here are the seven reasons why the church cannot join hands with the world in efforts for these things: (1) because their standards of righteousness and of right living are distinct and opposite; (2) because there is no biblical sanction for such federation either in the lives or in the teachings of Jesus Christ and the Apostles; (3) because the mission of the church is to call out of the world a people for Christ's name; (4) because the work is not of God, and is destined to certain failure; (5) because the church is suffering unspeakably by world alliance; (6) because federation is condemned by the Word of God, and is an evident preparation for the coming of Anti-Christ; (7) because the heads of the church and the world are distinct and opposite.

May ministers and laymen everywhere read and prayerfully take this message. The booklet is introduced by unqualified words of approval by Dr. C. I. Scofield, Dr. R. A. Torrey, Dr. I. M. Haldeman and others—the introductory word by Dr. Haldeman is itself a memorable message. (Bible Trust Depot, Swengel, Pa., 10 cents).

No earnest, honest effort in a good cause can fail. It may not be crowned with applause of men. It may not seem to touch the goal of immediate worldly success, but it is not lost.—Charles Sumner.

## Magazine Articles of Value to Ministers

**The Century Magazine, December.** 35 cents.  
The Future of Poland, Herbert A. Gibbons.  
Selling out Alaska, by A Naval Expert.  
The New Farmer and His New Water Supply, J. Russell Smith.

Japan and the Open Door, K. K. Kawakami.  
**The American Magazine, December.** 15 cents.  
Why You Tire Out and How to Rest Up, Ernest G. Martin.  
My 20,000 Partners, Charles M. Schwab.  
Smith of Iberia, Bruce Barton.

**Harper's Magazine, December.** 35 cents.  
Our Over-rated Grandmothers, Agnes Repplier.  
Fitting the Man to the Job, Burton J. Hendrick.  
Grammar, the Bane of Boyhood, Burges Johnson.

**Methodist Review, November-December.**  
Con Amore, Bishop W. A. Quayle.  
The Literary Workmanship of Matthew, S. T. Weaver.

The Ministerial Vocation, R. H. Gilbert.  
The Religion of New York, W. C. Poole.

**The Atlantic Monthly, December.** 35 cents.  
From a Manchurian Notebook, Alice Tisdale.  
Holy Russia, Harold Begbie.  
Alcohol in Russia, Robert P. Blake.  
The Black Commandments, Jean Kenyon Mackenzie.

**Everybody's Magazine, December.** 15 cents.  
Japan in the China Shop, O. K. Davis.

**Munsey's Magazine, December.** 10 cents.  
The Holy Land Through Five Thousand Years, Frederic Austin Ogg.

**The Missionary Review of the World, December.** 25 cents.  
Religious Liberty in Korea, Midori Komatsu (Japanese Commissioner of Foreign Affairs in Chosen).  
The Turkey of Tomorrow (by a missionary, resident for thirty years in Turkey).



# A Great Mystery Unfolded

W. G. A. Millar, Purchasing Agent American Bridge Co., Pittsburgh, Pa.

Through "The Three-Fold Secret of the Holy Spirit," by James H. McConkey, God has led thousands of believers to a larger realization of divine truths.

The objective of the book is to point believers in Jesus Christ to the "Abundant Life" and how it may be obtained. Jesus said, "I am come that they might have life and that they might have it more abundantly." John 10:10.

There are many mysteries in our lives, even life itself is a mystery, as to its source and ultimate state after death. But nothing is greater in its possibility of development than the relation of the individual soul to God.

In this book, the three steps of progress in the larger spiritual life as pertaining to the Holy Spirit, are unfolded under the following general divisions.

1. The Secret of His Incoming.
2. The Secret of His Fullness.
3. The Secret of His Constant Manifestation.

"The Secret of His Incoming," when once discovered by the believer, is found to be "Union with Christ," by faith. This first step is very simple, and has been taken by every true believer. This fact of his indwelling is evidenced by:

- (a) Conditions fulfilled.
- (b) Witness of the Spirit.
- (c) Declarations of God's Word.

(See 1 Cor. 6:19; 1 Cor. 1:30; 1 John 2:28.)

"The Secret of His Fullness" is only discovered by "yielding to Christ." This is an act of the will. It does not take months or years of preparation, nor is it a gradual yielding, but it is a single act of decision, and thus may become in a true sense the moment of destiny to the soul. Many Christians may go through life without discovering the secret. We quote:

"What a tremendous thought, to go through all the long years of life, with the privilege, the peace and the power of the blessed life within your grasp at any hour, and yet to have missed it."

How many miss it!

It was this single statement which first startled and then held the writer's attention, on the first perusal of this book five years ago, and led him on to seek and discover the way of the blessed life. We quote again:

"What is the secret of His fullness, of his abundant life of Peace, Power and Love? We answer: The absolute, unqualified surrender of our life to God, to do His will instead of our own."

Jesus announced to the world this great condition of knowing the secret of God's presence when he said, "If any man willeth to do his will, he shall know." John 7:17.

In military tactics, surrender implies defeat, but in spiritual matters the act of surrendering the life to God brings glorious victory. All be-

lievers will admit that in the next life it will be our joy and privilege to constantly do the will of God, and this being the case, it is most important that we learn to do his will now, in preparation for that future existence.

What do we **surrender**? Not money, business, time, family, friends, nor amusements, but ourselves! Rom. 12:1. What a vast field of possibilities we enter into, in this moment of decision! We find a new life of faith, of a deeper trust, with courage, vision and service; a life of joy, and a peace that keeps our "hearts and minds through Christ Jesus." Phil. 4:7.

"The Secret of His Constant Manifestation" is brought about by "Abiding in Christ." This blessed condition is the believer's rightful heritage. John 15:4, 5. It may be considered as:

- (a) Conditioned on obedience.
- (b) The need of abiding.
- (c) The nature of abiding.

This wonderfully blessed book has been through thirty editions, and has brought Christians of many lands into a closer fellowship with Jesus Christ. Hundreds of believers have discovered within its pages the secret of the Holy Spirit, and have found God's will in their own lives, and today are leading others to him. As the years pass swiftly and one generation follows another, this book will ever be a stream of blessing, even after the author, the reader and the writer of this brief review may, through faith in and acceptance of Jesus Christ, have appeared "before the presence of His Glory with exceeding joy." Jude 24.

Note: "The Three-Fold Secret of the Holy Spirit" will be sent free to any address on application to the Silver Publishing Co., 1013 Bessemer building, Pittsburgh, Pa.

## Our Great Friend.

"This man receiveth sinners, and eateth with them." Luke 15:2.

A recent magazine article on the "big Brotherhood Movement" of New York tells of a boy sent to the House of Refuge, and therefore attending the school at that institution. One day, in one of the classes, he was asked to spell the word "friend." The letters came slowly, "F-r-i-e-n-d," and then the teacher asked, "What does the word mean?" The little fellow studied for a moment for a way to express his thought. "Oh," he said, "he's a feller that knows all about ye, an' likes ye just the same." It was the highest thing in friendship his brief life had taught him. That is the wonderful tie that binds up to our Friend in heaven. He knows it all, the mistakes, the falls, the disloyalty, the far wanderings, and still he cares. The Elder Brother is the need of all the earth. He will be your friend and mine. He knows all about us and yet he loves us.—H.

## HOMILETIC DEPARTMENT

### BEST OF RECENT SERMONS

Rev. J. H. Jowett, D. D., Rev. James I. Vance, D. D., Rev. D. J. Burrell, D. D., Rev. G. B. F. Hallock, D. D., Rev. E. H. Roberts, Rev. Louis F. Mayle, Rev. Geo. N. Edwards

## HOW SERVICE IS RECKONED

REV. JOHN HENRY JOWETT, D. D.

Text: "When the Son of man shall come in his glory." etc. Matt. 25:31-40.

In this parable our Lord reveals himself on the throne of judgment, and he permits us to look into some of the principles on which his judgment is based. All the nations are called before him to be judged, and some are approved, and some rejected. What are the grounds of the judgment? The peoples are examined and tried as to their common humanities, their acts of sympathy, their chivalry, their courage, their deeds of sacrifice. They are tested by their human ministries, by their services to their fellowmen. The Lord looks at the channels of their communion, and he marks whether the vital energies flow outward toward others, or drain inward toward self. I want to look at these energies which are so approved by the King, and which tend to shape the final judgment. And, first of all, I think I can detect an ascending gradient in the ministries, each one in the succession demanding a deeper and more vital sympathy than the one which went before.

I. The first ministry mentioned is the ministry of substance. "I was an hungered." There are hungry people and we give them bread. There are pilgrims thirsty from the hot and dusty road, and we give them water from the well. It is a very gracious ministry, and never to be despised; but I think it is mentioned first because it is the least of the ministries, and because it makes little or no vital demand upon those who render the service. When a hungry wayfarer came along the roads of Galilee it was the very alphabet of hospitality to give him bread. And so it was with one who was faint with thirst in the hot noon; he was received as one of the guests of the good man of the house, and he was offered the riches of the deep, cool well. But the service cost little or nothing, and when the wanderer turned to the road again there was little to suggest that he had ever been.

II. But the Lord mentions a deeper and a more exacting ministry. "I was sick, and ye visited me!" That is a service which makes a more vital demand upon the life. We can give bread and never miss it. We can give clothing and never miss it. These things cost little or nothing. But to visit the sick costs blood. To give bread and clothing is to give things, to visit the sick is to give yourself. That makes it a higher form of ministry in the kingdom of God. To give things may make a drain upon the purse; to visit the sick makes a drain upon the heart. There is nothing more exhausting than the gift of vital sympathy. There is nothing which so wears and tears us as to go into

the hospital where sufferers are lying on beds of pain, or into a private chamber where some poor body is gasping and languishing in weakness. Virtue goes out of us, and the measure of our sympathy is just the measure of the hope and consolation which we bring to these children of need. We should be more physically weary in visiting a sick one in a hospital than in sending a sum of money to give the famishing people bread.

III. But I think the gradient of ministry ascends still higher, even to a form of service in which the spirit of sympathy and sacrifice becomes supreme. "I was in prison and ye came unto me." It is one thing to go to the hospital; it is quite another thing to go to the prison. The sick one wears only the pale seal of weakness; the prisoner wears the scarlet brand of shame. The sick have lost their health; the prisoner has lost his character. The sick one is isolated from social activity; the prisoner is exiled from social fellowship. The one is pitied, the other is banned. And, therefore, the visitation of the prisoner is mentioned as the crowning ministry, because it demands a more courageous sympathy and a more daring sacrifice. To be the friend of the fallen is a nobler friendship than merely to be the friend of the sick.

Now to visit the prisoner, to visit people who are morally broken and stained, is to defy many a poor little boastful decency which esteems social convenience more than the possible restoration of the children of God. Our Lord had to encounter social reprobation because he crossed the border line and went after those who had fallen into the gutter and had lost their pure and honorable estate. We remember how the criticisms rained upon him from those whose piety had no valor and no spirit of chivalrous crusade. "He is gone to be guest with a man who is a sinner!" "He eateth and drinketh with publicans and sinners!" "They marveled that he talked with the woman." "If this man were a prophet he would know who and what manner of woman this is that speaketh with him!" Yes, this Saviour of ours smote these cold conventions, and he strode across the social barriers to be the friend of those poor captives of sin. They were in prison and he went unto them. He was the friend of those who were down; he befriended the outcasts whom even outcasts cast out. There is a little sentence in one of Paul's letters which seems to me to convey an exceedingly grateful appreciation of the friendship of one of his fellow-believers. Paul had been arrested and thrown into prison, and it is evident that the prison walls had thrown a cloud over his character, and even many of his friends



kept away. They did not like to be seen going to the prison, or having anything to do with the men and women who were held captive within. But there was one man who dared anything and everything that he might minister to his imprisoned friend. They might say what they pleased, or think as they liked. His purpose was bigger than his peril, and his love was stronger than his fear. He was determined to go to the prison and see his friend. And this is what the apostle says about him: "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me and was not ashamed of my chain." That is a most loving eulogy; indeed, one of the loveliest tributes I know, even in the sacred Word: "He was not ashamed of my chain." "I was in prison, and ye came unto me."

In the fifty-first Psalm a great sinner, who had gravely wronged his brother, came to see that his sin was an even more terrible wrong against the Lord. "Against thee, thee only have I sinned!" And if, when we wrong a brother, we also wrong the Lord, the converse is surely true, that when we help a brother we serve the Lord. "Ye did it unto me!"

IV. In all our dealings with one another we also are dealing directly with the Lord. I know that we are not conscious of this august relationship, and this for many reasons. For one thing, our discernments are hindered by our dull spiritual sensibility. For another thing, we are obstructed by the film of familiarity which destroys the spirit of worship. And for a third thing, our very selfishness prevents our

recognition of the Lord, for the disease of selfishness always tends to benumb the senses and to make us spiritually deaf and dumb.

But here stands the Master's teaching, that wherever there is a child of need or shame there the Saviour stands, and that what is done to the one is done to the other. He is in every thirsty pilgrim on the road. He is in the sick and the pain-ridden. He is in the poor captive of sin and shame. And that is how he comes to us. He comes to us in human need, in the humblest and lowliest guise, and we overlook him because he does not wear the imperial robes of a king. He looks at us through the eyes of a prisoner while we are watching for some sovereign regard from a throne.

And what is to be the end of such ministries? I speak not of reward, for nothing of reward is needed. But into what moral and spiritual heritage is such a ministering life to mature. Listen to the Lord: "Then shall the King say to them on his right hand!" What will he say? "Come!" They are to be welcomed into an unspeakable intimacy with the unveiled Lord in his glory. "Come, ye blessed!" They are to share the inconceivable blessedness of Christ, and to find their delight in the river of his pleasures. "Come, ye blessed of my father, inherit the kingdom!" They are to inherit the kingdom because they are kings and queens; they are endowed with radiant royalty of character, they are regal in the power of their affections, and regal, too, in the power of the purity with which they can see God. "He hath made them kings and priests unto God."

## GLADLY BEGIN:—NEW YEAR SERMON

REV. JAMES I. VANCE, D. D.

Text: "Set your affection on things above, not on things on the earth." Col. 3:2.

The old year is behind us. Its record is made. We cannot change it. Doubtless there is much in it we would like to change, some things we have done that we are ashamed of, some left undone which we regret, but the page is turned, the year is gone, and its record stands for good or bad, for weal or woe, to shame or blame or praise us, as the case may be. The new year is before us. Its dawn has just come up out of the radiant east. Its record is to be made. It is within our power to determine what it shall be. We are at the top of the line of the new page. What sort of a start shall we make? Here is my message. Grandly begin!

I. A straight start.

Start straight. That much, at least, we can do, and that much we must do if we are ever to do better than we have been doing, and every man ought to do better than he has been doing, even if he has been doing his best. The kings of the world in every line of business are those who are everlastingly trying to beat their best. This is what I mean by my subject. Start out on the new year, not to do well enough, or as well as others, but to beat your best. Grandly begin!

I am familiar with the uncomplimentary remarks sometimes made about new year resolutions. Some say they do not amount to much—that they are soon broken, and that those

who break them are like the bedeviled wretch in Scripture concerning whom it was said, "The last state of that man was worse than the first." Somebody will doubtless make fun of you, but critics of things that are right are not to be taken too seriously. Such critics are usually more heavily stocked with noise than sense. There is a bigger and better crowd cheering a new year's resolution. "We are compassed about with a great cloud of witnesses." Therefore, start right. I hail the new year's resolve. Some have been saved that way. Many have failed. But if just one has kept on nerved to nobler things by the high resolve made at the year's threshold, the custom is redeemed.

It is a great thing to have an hour when the best stirs you, to come to a summit on life's long, rough road when you catch sight of a landscape or hear a snatch of a song or a bar of music, or see a look in the face of a friend, that sends all the good in you surging to the front until you say: "I will be a man! I will shake off shabby habits, crucify lusts, cleanse my heart of filth, snap the shackles, and be free." That is where you were at your best. I am sorry for the man who never has such an hour, who never climbs a peak, who never feels an ecstasy, who never has a thrill, who never scents the fragrance blowing in from flowers which blossom in Elysian fields, who is always mediocre, and who trudges on with his head down, his pulses dull and his sense stale.

What if the man who grandly begins does lamely finish? What if he does invite that reproach of going up like a rocket and coming down like a stick? His heart was not wrong. No stagger in the direction of anything right is ever lost. No good deed was ever wasted. No high motive was ever penalized. The recording angel writes down not only every good deed, but also every noble impulse, high thought, brave resolve, and it is all on the credit side. Nothing good or beautiful ever perishes. The fragrance of every flower that ever bloomed, the glint of every sunbeam that ever gilded the day with gold, the sanctity of every sob of pity that ever broke over a desolate heart, the challenge of every song of courage that ever saluted a battle line, the breath of every prayer that ever stormed heaven, is somewhere, for the good never dies. Therefore, grandly begin!

## II. A lame finish.

But it is not necessary to make a lame finish. The man who argues that a fair start must have a foul finish uses logic that is all to the bad. The truth is, a grand beginning contributes to a grand continuing. After one starts right, it is easier to keep going right. A car gathers momentum as it moves, so that less power is needed to keep going than was required to start. If you know anything about automobiles you know that most cars have to be started in low gear. After the start is made, you can change to a speed where less power is needed to move the car, because the car in motion helps to move itself. It is the same with life. A life in motion helps itself. If the start is wrong, it is easier to go wrong; if right, it is easier to go right. Therefore, a straight start does not involve a lame finish.

Besides, help is to be had. There are divine resources for the man who tries to live right. The God who starts us stays with us. The God who saves us is able to keep us saved. A soul in action is not deserted by the Saviour. Therefore, move out. God means us to be steadily and permanently what we are in our best moods, not what we are at the worst, at low tide, when we are surly and sour and dull and heedless, but what we are there on the summit, where we see green fields and hear the song of birds, and look into the faces of friends, and feel heaven astir in the air about us. The man you are as you grandly begin is the man God wants you to be always.

And so it is possible to keep step right through the year with the start. Grandly begin with the determination of grandly continuing. Entertain no mental reservation of reforming for a fortnight. Burn the bridges behind you. "Whosoever putteth his hand to the plough and looketh back is not fit for the kingdom of heaven." These back-lookers are in a bad business. They soon become backsliders. Start right, and keep right on, for you can.

## III. The big motive.

At the same time, let us not forget that the motive is the big thing in life. It is not what you do, but why you do it, that counts. A girl who occupies a hall bedroom and works for five dollars a week, but has humanity in her heart and in her prayers, and who, out of her meager earnings gives something to send the Gospel around the world, is living a bigger life

than the millionaire who hardens himself against the need about him, and who squanders his princely gains in the empty pursuit of selfish pleasures. The girl in the hall bedroom is a cosmopolitan, and the man with the clutch of mammon at his heart is a mere provincial. It is not how long you live, but how you live, that counts.

It is not how high you climb, but how hard you struggle. People travel the road of life with different handicaps, and the handicap must be taken into account in estimating one's record. God certainly takes it into account. He says: "To him that overcometh; not "To him that maketh a mile a minute, that crosseth a goal line first, that maketh a new speed record," but "To him that overcometh, is the crown."

It is not how many victories you win, but how hard, how courageously, how desperately, you fight your battles. Yonder on the battlefield are dead soldiers. The colors they followed wavered and went back. The world calls it defeat. But is there such a thing as defeat for a soldier whose courage is steadfast, whose honor is white, and who dies fighting for his cause?

It is not what success you have gained in life, how much money you have made, how many honors you have captured, but have you played the game clean? Since motive is the big thing.

"Grandly begin, though thou hast time  
For but a line, be that sublime,  
Not failure, but low aim, is crime."

## IV. Secret of a straight start.

The text gives us the secret of a grand start. "Set your affection on things above." Aim high. Have a lofty ambition. Cherish noble aspirations. Think big thoughts. Set your heart on great treasures, for where your treasure is, there will your heart be also. People follow their hearts. They become their thoughts. What one is thinking about he is getting to be. What he is loving, he is going after. If one is to live a clean life, he must think clean thoughts. If he is to climb high, he must set his affection on things above.

My text takes it for granted that one can control his mind and heart. He is told to set his affections himself, not to beg God to do it for him, not to seek a mourner's bench and request his brothers and sisters to pray that his affections may be set. It is something he can do for himself. You can allow yourself to be interested in good or bad, fair or foul, in people who lift you up or drag you down. You have will power. You can control your optic nerve. You can allow your eyes to gaze on sights which fan into flame the fires of hell that slumber in your flesh, or on visions that take you into the company of the angels. "It's your game," says a card that came to my desk this Christmas. "Play it like a gentleman."

Set your affections on things above, not on things on the earth. Which shall it be, above or on the earth? Where are your interests? What are you thinking about? Where are your pleasures located—in your brains or heels, in your head or feet? Where you locate your



affection, you take up your residence, and where you reside powerfully affects what you become. Today for a grand beginning, set your affection on things above.

If you have a habit that is dragging you down to hell, a grand beginning means breaking with that habit. Are you the victim of a drug, an illicit love, drink, a passion for cards, or impurity, profanity, of anything that has a pull downward? The thing to do is to let go. You imagine the habit has a hold on you. How did it ever get hold of you? You took hold of it. The trouble is, you have been holding on so long that your fingers have stiffened, your hand is cramped. But now let go, even if you have to break a bone to loosen your grip and be emancipated.

Are you playing with fire? Many are. They like the game. As yet there are no confirmed habits. They are merely tasting forbidden sweets to vary life's dull monotony and get some new sensations. They are gambling a bit, drinking a bit, swearing a bit, seeing the part of the town that is up when all decent-living folks are abed—just nibbling at the naughty side of life. Poor little fools! Don't they know the devil's bait when they see it? This is the way all ruin started. There is not a

soul in hell but began by just playing with fire. A grand beginning means to quit.

Are you trifling with your life work, allowing pleasure to interfere, shirking every task that calls for toil, trying to win by playing the game of bluff, depending on somebody's pull to get you over the grade, shrinking from sacrifice, unwilling to pay the price? A grand beginning means taking off your coat and rolling up your sleeves and getting down on your marrowbones.

Are you trifling with God, putting him off? Has he startled you with some incident in the experience of a friend or neighbor until you said, "I must change my course," but you did not change? Has some experience come into your own life that made you stop and think, something that for a day clipped your wings, lamed you, reduced your income, singed you with the flames, until you said, "I must change my life," but you did not change? You are playing with forked lightning. Suddenly retribution will come, and will not tarry. A grand beginning for you is to set your affection on Jesus Christ, to accept him and confess him as your Saviour. He is the beginning and the ending, and it is those who start in him that run well, and win the crown.

## IS JESUS THE CHRIST?

REV. DAVID JAMES BURRELL, D. D.

Text: "Art thou he that should come? or look we for another?" Luke 7:9.

John the Baptist was a prisoner in Machaerus, a dreary castle overlooking the Dead Sea. His race was run. He had served as the fore-runner of Jesus, saying, "There cometh one after me whose shoe's latchet I am not worthy to unloose. He shall increase but I shall decrease. Behold the Lamb of God!" In his prison he heard of the discourses of Jesus, how he rejected the Jewish traditions, how he cast aside the fetters of the ceremonial law. He was alone and despondent. "The eye of the caged eagle was dimmed." Was it strange if in this exigency his faith failed him? So he sent two of his disciples to Jesus to ask, "Art thou he that should come? or look we for another?"

The problem of Messiah is the problem of the ages. Jesus is the claimant. Is this Jesus the Christ or not? All earnest souls are interested in this query.

A weaver who had made an elaborate piece of tapestry hung it, stretched upon the tenter-hooks, in his yard. That night it was stolen. A piece of tapestry was found by the officers which seemed to answer the description, but as the pattern was not unlike that of other fabrics, there must be definite proof. It was brought to the weaver's yard and there the perforations in the fabric were found to correspond precisely to the tenter-hooks. This was demonstration. In like manner if we place the life and character of Jesus over against all prophecies of Messiah in Scripture, in the sacred books of the false religions, and in the universal longings of the race, we shall find that there is a perfect correspondence point by

point. If this shall indeed prove to be the fact, we should feel justified in saying that Jesus of Nazareth is indeed the long-looked-for Messiah, the Christ of God.

I. His birth. It is everywhere agreed that the Messiah must be God-man. He must be capable of suffering in order that he may deliver the race from the penalty of sin. The thought of suffering is set forth in all sacrifices. The Messiah must in his nature be like Jacob's Ladder; his humanity resting upon the earth and his divinity taking hold upon the throne of God. At this point Jesus meets the requirement. Of him it had been prophesied, "A virgin shall conceive and bear a son and call his name Emmanuel; which being interpreted is, God with us."

II. His character. The One who is to deliver the race from its sin must himself be sinless. But where shall such an One be found? We peer, by the light of Diogenes' lantern, into all human faces in vain. There is none that doeth good, no, not one. Here Jesus of Nazareth is unique. He shows no consciousness of sin, utters no cry of penitence, and betrays no concern for his own salvation. On the other hand he challenges the world to find a joint in the harness of his perfect righteousness. The judge who delivered him to death brought him out to Gabbatha and said to the people, "I find no fault in him at all." The centurion, who had charge of his execution, was moved to cry, "Verily, this was a righteous man!"

III. His preaching. The general feeling was, as the woman of Samaria said, "That the Messiah, when he cometh, would tell us all things." He was to solve the great questions of duty and destiny. The carpenter of Nazareth did this. He touched the great problems of the

eternal life with a bold hand. He taught not as the scribes but with authority. He untied knots that had defied all the Athenian schools. The sermons of others die by imitation. Origen, Tertullian, Chrysostom, their voices have left only a lingering echo. But the discourse of Jesus, his sermon to Nicodemus, his sermon on the mount, his sermon at the well, his sermon in the plain, his sermon in the upper chamber, his sermon on the mount of ascension are still "burning thoughts in breathing words," and they flame around the world. A detachment of Roman soldiers was sent to arrest him as he was once teaching in Solomon's porch. They listened for a time and were amazed and benumbed. On returning without their prisoner, they were asked, "Why have ye not brought him?" A strange answer was this, "Never man spake like this man!"

IV. His miracles. These were unlike all other miracles. Not only in their beneficence, but in the fact that they were all symbolical of spiritual truth. The opening of blind eyes set forth the power of Jesus to enable the soul to see spiritual things. The wiping away of the leper's spots was an apologue of the power of the gospel to deliver the soul from the defilement of sin. The healing of the paralytic gave assurance that Jesus could energize the palsied will; and the raising of Lazarus was but a shadow picture of what the Mighty One is ever doing in bringing forth those who are dead in trespasses and sins from the dark sepulchre of an endless despair into newness of life. The messengers whom John the Baptist sent to ask, "Art thou he that should come? or look we for another?" were told to stand aside and see what they should see. Then, after he had wrought wonders before them, he said, "Go, tell John what ye have seen; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

V. His death. This is the living center of all gospel. All prophecies, all mythological legends, all longings call for the vicarious death of the Messiah. The penalty of sin is death; as it is written, "The soul that sinneth it shall die." If the Messiah is to deliver the race from its penalty, he must die for it. So here we witness Jesus staggering up the slope of Calvary under the burden of his cross—a mighty Atlas bearing a world of sin upon him. The infidel Rousseau was forced to pay involuntary tribute to the character of Jesus in this pre-eminent act of self-sacrifice. He says, "Is it possible that this sacred personage should be a mere man?"

VI. His resurrection from the dead. This, also, appears in the universal foregleam of Messiah. He, who is to deliver the world from death, cannot himself be subject to it. The Holy One must not "see corruption"; his soul must not be left in sheol. The resurrection of Jesus is God's amen put upon his redemptive work. In this we, who have fellowship with Christ, triumph over death and hell; as it is written, "Now is Christ risen from the dead and become the first fruits of them that slept. So is brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy vic-

tory? The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ!"

VIII. His abiding presence. The crowning proof of the Messiahship of Jesus lies in the fact that, having finished the work of his ministry, he did not abandon the world to its fate, but took up his abode among us. He organized the church through which he now administers his redemptive work by the influence of his Spirit, and will continue so to do until the kingdom of this world shall become his own. His energetic presence is manifest in three tremendous facts. (1) Regeneration. This is his great miracle which he is performing all the while among us. You and I have seen it many a time—a man taken out of his sin and shame and set upon his feet with new hopes and aspirations, a new man in Christ Jesus. (2) Sanctification; that is, the growth of the regenerate soul in character and in the knowledge of truth. This growth is accomplished under the influence of the Spirit in the mere imitation of Christ. I have seen art students sitting under Correggio's face of Jesus in the cathedral at Cologne copying the beautiful features of that portrait with infinite pains. A similar thing, in a large sphere, is going on the world over; a great multitude that no man can number are earnestly and prayerfully seeking to be more like Jesus. And the consummation of that effort is Christian character; the master piece of human life. (3) Evangelization. Christ is working through that great living organism which we call The Universal Church, and every day is winning new triumphs to the glory of his Messianic name. This is the "philosophy of history." The cross of Jesus leads the march of progress. Civilization is but the brighter shining of his face. All things are moving on in a celestial order toward that golden age in which "Jesus shall reign where'er the sun does his successive journeys run."

Thus it appears that the character and work of Jesus of Nazareth meet, at every point, the requirements of the Messianic prophecy.

We speak of "honest doubt." There is such a thing. Doubt is either the painful wavering of a noble nature or the beautiful frivolity of a fool. To be in "honest doubt" is to be ever in pain. A man who has questioned seriously whether or not Jesus is the Messiah, will rejoice with great joy over any demonstration of the truth. A reasoning faith will solve the problem. The two Pilgrims on their way to the Celestial City were given over to doubt and despondency in Doubting Castle. They had been beaten by Giant Despair with a crab-tree cudgel. On Saturday about midnight they began to pray and continued in prayer until almost the break of day. The Christian, as one half amazed, brake out into this passionate speech, "What a fool," quoth he, "am I thus to lie in a dungeon when I may as well walk at liberty. I have a key in my bosom that will, I am persuaded, open any lock in Doubting Castle." Then said Hopeful, "That is good news, my brother; pluck it out of thy bosom and try." And as he turned the key, the door flew open with ease and Christian and Hopeful both came out. A willingness to believe; a



simple rational faith, not blind credulity, but faith founded on evidence, is the key which will ever open doubting castle. Hast thou been

questioning, good friend, as to whether or not this Jesus is the Christ? Pluck the key out of thy bosom and try.

## THE OPEN DOOR OF THE YEAR

REV. G. B. F. HALLOCK, D. D.

Text: "Ye have not passed this way heretofore." Josh. 3:4.

Among my early experiences were a few years of business in a hardware store. On some of the shelves were boxes of locks. I remember how puzzled I was to know what could be the meaning conveyed by the name on many of the packages. The title was "Janus Locks." I soon found that the word "Janus" had a meaning. The locks had an ingenious device which enabled them to "face both ways"—that is, the same lock could be adjusted to doors intended to shut either to the right hand or to the left. The locks could just as appropriately have been called "January locks." The meaning would be exactly the same. Tomorrow will usher in the glad New Year with its double faced January. The ancient Romans named this month of the year in honor of their god "Janus," who had two faces. One face looked forward and the other backward.

The name of the god Janus itself came from the word "janua," meaning a door. Janus was the great janitor who opened the door of the year, and the door of every human life. The people and priests prayed to Janus at the beginning of every day and when they began any work. They also had a great festival for him on the first day of January, and finally they reckoned the beginning of the year from his festival. He had a temple in Rome—the Temple of Janus. The gates of this temple were closed when there was peace in the land and were always open during war. As I have said, a strange thing about this god who opened the door of the new year was that he had two faces. There was an old face looking backward, and a young, bright, eager face looking forward into the future. The name January is therefore very suggestive. It is a fit reminder to us all that the beginning of the new year—the opening of this Janus-faced month—is an appropriate season for scrutinizing our past and for forecasting our future.

I. First there is a duty of looking backward. The strong tendency at this season is to look only forward and not backward. Many would defend this, and say that there can be no value in any but an earnest gazing into the future. Many people see no value in backward glances. They constantly quote Paul's words about "forgetting the things that are behind, reaching forth unto things before, I press toward the mark," etc., forgetting that Paul himself often appealed to his past, and only asks us to forget, or leave behind, the things that might hinder our onward and upward movement. We are not to despise the past. There is a true sense in which it can be said that our forward course can only be made straight and direct and successful by looking backward.

In the region of the Ohio River, where I was born, at some season of the year nearly every morning witnesses a heavy fog covering all the

surface of the water and the valley through which the river flows. Rowers who have occasion to cross the broad stream in the early part of the day often experience great difficulty in pulling a direct course to the other side. As men lost in a forest walk in a circle, so is there, in this case, a strong tendency to row in a circle. For experienced rowers even, it is not always easy to reach the opposite shore. The slightest carelessness or lack of attention is almost sure to defeat their purpose. But by close attention to one little matter, the oarsman with fair amount of experience, is likely to reach his desired haven. By carefully looking backward; by keeping his eye steadily on the rippling wake of the boat, caused by the disturbance of the water—by holding the aim straight in line with the disturbed track left behind, the rower can make sure that he is progressing toward the shore for which he started.

No less profitable may we find it in the voyage of life to exercise the grace of looking backward. A sight of the path we have already traversed may suggest much in regard to the way we ought to take. Sighting back along the disturbed line of ripples we have made may serve us well in telling us how to point our boat's prow into the future.

I suppose this is what Rudyard Kipling means when he says:

"If only myself could talk to myself  
As I knew him a year ago,  
I could tell him a lot  
That would help him a lot  
Of things he ought to know."

II. Looking backward—that is all right and has its value—but the real duty is that of going forward. People talk about experience keeping a dear school, but it is not so dear after all, when we come to consider the value of the lessons we learn, and their wonderful help for the future. In the matter of Christian living, all past experiences may be valuable as helps and guides in the "things that are 'before.'" "Tribulation worketh patience, and patience, experience, and experience, hope, and hope maketh not ashamed." The occasional backward glance is well and wise for us all, if we will but carefully learn the lessons the past teaches, and use them to guide our future course.

January ought to be but the beginning of a regular development of which December is the end, as regards any one year, or twenty-five years. Past victories ought to be the ends of battles, and the beginnings of conquests. But past mistakes, as well as victories, may have their lessons. We should learn new year's wisdom from old year's failures. The crudities of earlier months ought to be lost in the maturity of later months. May carries its sprays

of blossoms and October its basket of fruit, so early promises should become fulfillments as the days pass on. Standing on this summit "between the years," at the opening of the new year, let us not fail to pause a little and take a calm and thoughtful view of the way over which we have already come, and learn the lessons it teaches; and then make use of these lessons while we run the course upon which we enter, which lies before.

Let us not fail to recall that one source of joy and peace and assurance is that Christ promises to be with us all the way. He says, "Lo, I am with you always."

"I have heard of a little boy who was sent on an errand. He was not a big boy, but a really little boy. About to start, he paused uncertainly in the doorway, "Mother," he said in troubled tones, "it's so far, and it's a new road to me; I—I'm not 'zactly afraid, but—couldn't you go a little way with me?" She caught the anxiousness of the childish appeal, and said quietly, "Mother 'll go all the way with you, son." And so, his little brown hand in mother's, he walked the new way unafraid. As we stand at the beginning of the new, the unknown way, One stands at our side whose promise is, "Lo, I am with you always, even unto the end."

An untrodden way! But "He leadeth me." "Ye have not passed this way heretofore." But we do not go forward alone. So it becomes true that the new year is a golden gate of opportunity. The Children of Israel were just going to cross the Jordan. It was then the message came to them: "Ye have not passed this way heretofore." We have not passed this new year's way heretofore. It was a prospect calculated to try the stoutest hearts among those Israelites; yet it was the opening up of many possibilities for noblest achievements. The ark, the symbol of God's own presence, was carried before them. God was their leader. He must be ours. If we will accept him as our guide in every path, if we will follow him always, we shall find that to us rivers will open wide, and we shall be led into lands of glorious promise. The reason the ark was to be carried before the people was that they might know the way. It was a new path to them. "Ye have not passed this way heretofore." We too are constantly coming up to experiences that are altogether new to us. Indeed, all life is in a sense new and strange. Every day's path is an untried one. Each year's path is also an untried one. There are also many special times in life when it can be truly said to us, "Ye have not passed this way heretofore." It is so of childhood, and to every happy-hearted youth the counsel well may come: "Keep the ark always before you, and keep in sight of it—for you have not passed this way heretofore." It is true when a young man goes out from his home to try the world for himself. It is true of the young woman who steps forth from her father's door to go to the marriage altar. It is true when we are called to meet our first great sorrow. It is true when we first take up the serious responsibilities of mature life. It is true at the last when we are moving into the valley of the shadow of death.

But let us apply the thought just now more especially to the duties and privileges of the new year which lies just before. This new year is a golden gate of opportunity, especially in affording us new chance for coming into contact with Christ. In it we may learn to know him better than ever before. We may walk with him, and talk with him, and dwell "in the secret of his presence" as never before, if we will embrace the opportunities for fellowship the new year brings.

When Christ was on earth the words he so frequently used in speaking of the relation of his disciples to himself were, "Follow me." But when he was about to leave for his heavenly home he gave them a new expression, conveying an idea much more intimate and spiritual: "Abide in me." It is to be feared that there are many earnest followers of Jesus from whom the meaning of this expression, with the experiences it promises, is very much hidden. While trusting in their Saviour for pardon and help, and seeking to some extent to obey him, they have hardly realized to what closeness of union, to what intimacy of fellowship, to what wondrous oneness of life and interest he invites, as he says, "Abide in me."

Then, too, the new year is a golden gate of opportunity to appropriate Christ as never before. We do not need so much to work for and pray to and commune with our Saviour as we do to appropriate him—to make him "the soul of our soul, the life of our life." There is a mystical union between Christ and each believer transcending all the analogies of earthly relationships in the intimacy of its communion in the transforming power of its influence, and in the excellence of its consequences. It is a spiritual union. It is a vital union. It is an indissoluble union. It is a union which gives us the power to assimilate his life, to reproduce his character, and to display in some degree all the graces he displayed. Have we really thought of and valued that as one of the great opportunities the new year brings?

Then, too, the new year is a golden gate of opportunity for the cultivation of Christian character. It gives us a new chance for growth in grace. Each year should leave its mark upon Christians as it does upon trees, by an added circle of growth. We should become larger, stronger, better with each passing year. Vegetable growth is unplanned for and unconscious, but growth in grace is largely the result of purpose and persistence.

Let us plan for and purpose to go forward. I have read that at the battle of Gettysburg, when Pickett's line made its ever-memorable charge, Brigadier-General Armistead had actually broken and passed the Federal line, and thought the battle won, when he fell mortally wounded. The color-bearer, who saw him fall, forgetting for the moment his own high commission, stopped to raise his fallen chief. But the dying soldier, remembering only the cause, waving him off, said sternly: "Carry the colors forward! Carry the colors forward!" That is what we are to do this year, both in character and in service—that is our great duty, to plan and purpose to go forward. Yes, under Divine guidance and aid to actually go forward.



One other and kindred thought. It is this, that the new year is a golden gate of opportunity for doing good. We made a good many failures the past year. The new year is a chance to try again with the hope of doing better. Many a musician has desired, after a public pageant, to play his parts over again, believing that he could have done them accurately and well but for a small misunderstanding of some little note. During this year the concert will be repeated. The chances of life are open anew.

A famous painter who was asked which of his pictures he considered his best, replied, "My next." Robert Browning tells of one known as the "Faultless Painter" who at the height of his fame pronounced himself a failure because he had ceased to feel any ambition to improve in his art.

Let us not forget it, dear friends, that whether in the field of art, in the field of sport, or in the still more serious game of life, the secret of all excellence is to play the game better today than we did yesterday. "Better!" That is the key-word to the Epistle to the Hebrews. Let us take it as the key-word of this new year, and of all of life that remains to us. "Better!" "Better!" Still better!

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God."

"And this will we do, if God permit."

## THE MINISTRY OF HEALING

REV. EDWARD H. ROBERTS

"Is there any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5:14, 15.

The very appropriate motto of a great Christian hospital, "All Healing is Divine Healing," has in it the force of a creed. This is in perfect harmony with what James teaches in our text. The apostle recognizes a vital relationship between good health of body and good health of soul. While this is recognized as a general principle, it is implied that physical limitations and physical means must be taken into account. While in a previous verse of the same chapter it is urged that "the prayer of the righteous availeth much," it is implied, that prayer does not avail everything. The prayer must always be offered subject to the reasonableness of God's judgment in the case. The Divine Mind never disregards the sacredness of one law to fulfill another. To do so would be to reduce the whole order of his creation to chaos. However comforting is the revelation of God's character as that of love, it must not conflict with the equally important revelation of truth, that "whatsoever a man soweth, that shall he also reap." While the elders of the church are exhorted to pray over the sick member, they are urged with equal consistency not to neglect the anointing with oil. When we remember that the oil used for the anointing of the sick in that day represented the best known physical means of healing, we have here, set forth in principle, what is being done today in the name of Christianity in every well-ordered Christian hospital. The fervent effectual prayers of the church, supplemented by the best known physical means of treatment, are resulting in more miracles of healing at the present time than ever before in the history of Christianity.

The fact that the ministry of healing has become so largely harmonized with science (which is God's truth discovered and classified), is nothing against the miraculous heal-

ings of earlier centuries, but rather a compliment to the greater intelligence of the present age. The fact that we are learning more and more about the methods of God, does not make his power less beneficent in its manifestations.

The alarming fact about this whole matter is, that so many are forgetting that this ministry of Healing is God's gift to the world through the church. It was committed to the church by Jesus, the founder of the church, and by him the church was charged with the responsibility of giving it to the ends of the earth. When Jesus commissioned the disciples to go into all nations, baptizing in the name of the Holy Trinity, he also said, "teaching them to observe all things whatsoever I have commanded you." Who can question for a moment that Jesus included in the "all things whatsoever" this great ministry of healing?

Whatever may be said against the church for her alleged neglect of this important part of the great commission, the fact remains, that all that the world has worth while on this subject is the gift of God through the church. Therefore, no earnest soul need leave the church in hope of finding it in better form elsewhere.

Just as every good thing is counterfeited by the unscrupulous and the unworthy, so is there much false teaching current in the world today on this subject, for which the church claims neither credit nor responsibility. As an illustration of how closely the lines of truth and error run, and sometimes meet in the light of reason for final judgment, allow us to cite the following incident. An Methodist Episcopalian and a Christian Scientist were both convalescing after surgical operations in a Methodist hospital. From adjoining rooms they struck up an acquaintance and an exchange of reading matter followed. When the Methodist discovered that nearly all the books brought to his table were treatises on Christian Science healing, he said to his friend, "How does it happen that you, a follower of a system denying the reality of disease and the value of scientific medical treatment, should come to a Methodist hospital for service?" The only reply given was, "Oh! I thought this was the

quickest way out of it!" Here was plain admission that the church holds in her hand the light in which error dissolves and by which the true way is revealed.

The church is, unconsciously and without boasting, carrying on this blessed ministry of healing to an extent for which she is not given credit by the world. The writer recalls some experiences in the parish where he served as pastor for several years. Within the period of a given year the pastor visited in the capacity of a Christian minister approximately one hundred persons who were ill enough to require the services of a physician. These sick folks were ministered to in words of comfort and good cheer, together with Bible readings and prayer for healing. The pastor always sought to encourage confidence in, and faithful co-operation with, the attending physician. Out of this large number of persons thus ministered unto that year, only three died. It is interesting to note, that the three who died were old people, who had already lived out the allotted threescore and ten years and had accomplished, so far as human judgment could discern, their appointed mission in the flesh. Had such a record been made by a practitioner of some

modern healing cults, it would have been heralded throughout the world as a most remarkable example of modern miracle working. This experience is in line with what thousands of consecrated Christian ministers are doing continuously in a quiet and unboastful manner, yet because it is so common nothing is said about it, except by the grateful people who enjoy such helpful ministries.

While the healing of the body has its appropriate place in the normal life of the church, we must always remember, that the primary mission of the church is the healing of the souls of men. Jesus came to heal the souls of men and incidentally healed their bodies. To reverse the order, would be to repeat the experience of the multitude, who followed after Jesus for the sake of the loaves and the fishes and when rebuked by the Master for their carnality immediately fell away from his leadership. The question then put to his disciples is the question he is asking of his own today, "Will ye also go away?" Peter has given the only adequate answer that has ever been made to that searching question, "Lord, to whom shall we go? thou hast the words of eternal life."

## A NEW YEAR'S MESSAGE

REV. LOUIS F. MAYLE

Text: "A wise man's heart discerneth time and judgment." Eccl. 8:5.

Farewell 1916! All hail 1917! Solemn indeed is the passing of time! The old man with his scythe has cut another very deep swath in history. The event has been duly observed in a variety of ways, both commendable and otherwise. The programs apparently lasted all through the night and all through the day.

Intelligence would suggest that this passing of time be observed with some befitting thought, possibly by way of looking gratefully backward, hopefully forward and cheerfully upward to him from whom all our blessings flow.

### I. A look thankfully backward.

With becoming gratitude let us look over the past year, because it was our privilege to live and to let live. Health and pursuit of happiness are above price. Our lot fell unto us in very pleasant places. Ours was a goodly heritage. How many began the year in health and strength but were in their graves before the year's close, because overtaken by sickness, or by disaster on land or sea, or by some other intervention. How are the mighty fallen! Therefore, let us look thankfully backward!

There, too, were the privileges and the blessings of home, church, society, industry, agriculture, and the various efforts and movements for the uplift of humanity, politically, morally and spiritually; all for the sake of decency and good order, that life's object may be more fully realized. Since it is more blessed to give than to receive, it should be considered a special object of gratitude to have had some part in rendering service as well as to have been beneficiaries of the past year's varied blessings. Suffice it then to lay some emphasis on being truly grateful to the favors of 1916 as the

sweet singer in Israel would suggest. "Bless the Lord, O my soul; and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

### II. A look hopefully forward.

1917 is the gateway to 365 golden opportunities. The new year is an unwritten day book. What will its pages record as to achievements and reverses, etc.? Being shrouded with uncertainties, mysteries, and even possible misgivings, it is certainly well that we wish one another at its very beginning "A Happy New Year." Well it is for us, too, that the year's future is veiled. Let there be no unbecoming prying into what the year may or may not have in store, whether good or evil. Why attempt to cross the bridges before we get to them!

The right attitude consists of alertness to opportunities to render service. Service is leadership. Leadership will strive to attempt that which is constructive. Distinction along the line of the routine is seldom realized. It is the exception, not the rule. Prosperity is determined by the constructive and not by the routine. Common sense demands that the fairness of "Live and Let Live" must be granted to the constructive as well as to the routine. Such is the advanced spirit of the age. This spirit's birth may be fraught with pain and turmoil, even to the upsetting of the reactionary, but the passing of time will thus ripen the blessings of human progress into the logical harvest. To cultivate, then, the constructive is to court the rich treasures that 1917 will have in store. Along such lines will be found the happiness and the prosperity embodied in the New Year's wish. Therefore, look hopefully forward.

### III. A look cheerfully upward.



Why the upward look? The reason is as simple as existence is real, because we live and move and have our being in him as his offspring. "Our sufficiency is of God," and again, "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." "Blessed is the nation whose God is the Lord." Reverence is an indispensable feature of happiness and prosperity. God has revealed himself in nature, in human conscience, and in his wonderfully preserved record in the Bible, line upon line, precept upon precept, here a little, there a little, the way of holiness being made so plain, that a wayfaring man, though a fool, might read and understand as he runs along the pathway of life. "Blessed are they that hear the word of God and keep it." Compliance with the will of God as revealed in the Bible, is reverence. Failures, disasters, and unhappiness are traceable to a lack of such compliance. Some call such failure due to building on the sand. Others call it in the language of the courts, "criminal negligence." A life or a building founded on the bedrock of God, or along the divinely appointed order and

fitness of things will weather all the storms.

Our fathers were characterized for their upward look, their reverence to God and to his will as revealed in Christ Jesus to such an extent, that the whole country was simply designated a "Christian nation." This glorious designation is becoming the subject of a dispute just because of the indifference and negligence in holy things as noticed in life and practice, manners, walk and conversation, on the Lord's day and on other days.

Instead of looking to God as our refuge and strength, the finger is now being pointed to certain other bulwarks of supposed power and defense altogether too numerous to mention. "All good things come in threes." The three good things that need emphasizing in this particular year of our Lord, 1917, consist of gratitude for the favors of the past, hopefulness for the prosperity of the future, and conservative reverence for the spiritual blessedness that determines our real welfare for time and eternity. Therefore, cheerfully look upward, for "a wise man's heart discerneth time and judgment." A happy and prosperous New Year to you all!

## When the Days Talked Together:—New Year Talk to Children Rev. Geo. N. Edwards

Psa. 19:2.

Did you ever hear of the days talking together? They do. You will find a place in the Bible where it mentions it. A line of the nineteenth Psalm says, "Day unto day uttered speech." But you never heard them talk? I don't wonder for "their voice is not heard." They use a kind of sign language. But you can hear murmuring of the seconds, and the whispering of the minutes, and now and then the hours speak real loud. Listen. Tick-tock, tick-tock four times a second.

A clock is a kind of animated sign-post to tell us where Today is. But Yesterday is hard to find though you can see his tracks everywhere. Tomorrow is never seen, but is said to live just over the hills to the eastward. People have always been going that way to meet him. I'll tell you a secret. Tomorrow will never be found because he has not been born yet. Tomorrow seems to have a queer way of reaching people's hearts. They are always saving things for him, for they feel sure he will come. They are always planning for Tomorrow whom they never see and leaving a great many things for Tomorrow which ought to be done Today.

There is one time in the year when Yesterday, Today and Tomorrow all get together for a little talk. It is on New Year's Eve, just about the time when the clock strikes twelve; and some time when your five senses are all asleep you can hear and see them with your sixth sense? Did you know that you had a sixth sense? It is with this that you see things invisible, like goodness and love in other people or in God.

On New Year's Eve in the wee small hours. Yesterday, Today and Tomorrow meet, and

when I saw them I discovered that Yesterday was an old man with long, grey hair, and he bent over a long roll of paper on which he wrote with an iron pen. Today stood alert with eyes wide open and carried a watch in one hand, and beat time with the other. Tomorrow was a little child, and his eyes were closed and in his hand he carried a rosebud. And all the world was asleep.

Yesterday said, "I am Lord of the Past. All men that have ever lived have come under my sway. Every deed they have done, every word they have spoken is recorded in my book. Men may forget me, but they cannot escape me, for I know all their secrets. Their best and their worse are all recorded here."

"No," said Today, "You do not know what Today can bring forth. I present a new chance every minute to everybody. With you are the dead, but within me are the living. I am Lord of the Present. Every moment I beat time with the heart beats of all that live. I can see clearly, and where I am it is always light. Men are always glad to see Today."

"Yes, but gladder still because they hope for me," cried little Tomorrow. "What they regret because it was done badly yesterday, what they cannot finish today, they still hope to make good tomorrow. It is that, that keeps them alive with hope. I renew the race with my coming. I carry secrets that even Yesterday does not know. Today is measured by moments. No man can measure me, and yet I am always young. I am the true secret known only to God."

Then Yesterday lifted his eyes and behold they were sightless. "I bring man," said he, "the gift of forgetfulness. He could not enjoy the present if he could not forget much of the



past. I give him also a few leaves of memory, that out of my wisdom he may be wise to avoid the pitfalls where he has once fallen."

"And I," said Today, "bring man the gift of opportunity. He lives with me, and all the joy or sorrow that he has, he received of me. In my presence he decides every question, and I alone bring him knowledge. Even when he looks forward or backward I am the eyes through which he looks. If he can forget thee, old man, he will be at peace."

"And I," said Tomorrow, "bring him hope, so that he can endure you Today when you are not good to him. Though he cannot see me yet I touch his hands and he knows I am near, and he is willing to wait for me. I do not live with him as you do, but for my sake he lifts up his eyes and looks out of the windows of his life and sees in the sunset a promise of another morning. When his eyes are on the far horizon he sees the boundary of my world. Every bud I send him, every spring that comes, every child that is born speaks for me to him of the life that is to come. I am stainless therefore I inspire in him a love of purity."

Then came silence and the vision passed away, but I knew in the night watches that all the days had brought perishable and priceless gifts. Yesterday brings both memory and forgetfulness, Today brings life and opportunity, Tomorrow crowns this day with hope and links my life to eternity.

#### A CORN-FED REVIVAL.

A revival in Kansas which got its chief start from a load of corn is reported to have extended out over a hundred miles from the city of Abilene. A farmer, hearing that Pastor Dean Dutton wished to invite Henry Ostrom and his associates to the city offered to start the plan by contributing a load of corn which would fill the biggest wagon box in the town providing that a few church members would come to the field and gather it. The pastor accepted his proposal and when the wagon box was full the farmer pried the sides up so it might hold more. The heaped-up load was taken to the county fair where a sign was placed on it announcing the evangelistic campaign. The corn was sold at auction for forty dollars. All the churches in the city united in the meeting and among the converts were several who had come all the way from ten to one hundred miles to attend the meetings. All expenses were paid so easily that surprise was expressed more than once by the members of the committee. But it started with a load of corn.

#### FIGHT FOR CLEAN FILMS. Temperance Influence.

The influence of motion pictures on the liquor business is very mixed. The fact that motion pictures represent so many of their heroes as drinking tends to make drinking seem respectable, and their frequent cigarette smoking is no doubt contagious. On the other hand, clean motion pictures, when we get them, will be the best substitute for saloons, both in "wet" towns and "dry." Censorship is constructive temperance work.

#### Official Admission of Motion Picture Producers in Hearings.

Carl Laemmle, president Universal Film Company, official signed statement, 1915:

"Several weeks ago I published a straight-from-the-shoulder talk entitled 'Which Do You Want?' asking the exhibitors of America to state whether they preferred clean, wholesome pictures or smutty ones. Instead of finding that 95 per cent favored clean pictures, I discovered that at least half, and maybe 60 per cent, want the pictures to be 'risque,' which is a French way of saying 'smutty.' Personally I am against them from soda to hock, but if the demand for them is so overwhelmingly great, we will bow to the superior wisdom of the majority."

The Paramount Pictures Corporation, the Famous Players Film Company, the Jesse L. Lasky Feature Play Company, the Equitable Motion Picture Corporation, and the World Film Corporation, on Jan. 26, 1916, filed a brief for Federal censorship of films, signed by attorneys of all above companies, in which they said:

"The production of vicious pictures is constantly increasing, just because they are more profitable. If the industry is to endure, if decent people are to stay in the business, this cancer must be cut out. A Federal regulatory commission should prove a fearless surgeon, and we therefore favor such a commission."

#### Additional Admission by Edison Company in Letter, Jan. 29, 1915.

L. W. McChesney, Edison Co. sales manager: "We have been marketing motion pictures from an idealistic point of view, but it doesn't get the money, and I am frank to say that we have been quite severely criticised the country over because our comedies lacked the obvious humor and our dramas "the punch." Therefore, we'll probably put out a good deal of the "rough stuff" in future, because we find it easier to give the public what it wants than to oppose it and give it what we think it ought to have."

#### What Pennsylvania Censors Said in Report, 1916.

"The habitual visitor to the moving picture house lives in a world in which women are betrayed; men and women murder other men and women, are killed or kill themselves; fight follows fight; until every standard of conduct of the beholder is in the most imminent danger of debasement."

The dull boy in the class unexpectedly distinguished himself in a recent history examination. The question ran, "How and when was slavery introduced into America?" To this he replied:

"No women had come over to the early Virginia colony. The planters wanted help with the work. In 1619 the London Company sent over a shipload of girls. The planters gladly married them, and slavery was introduced into America."



# GENERAL INDEX—JANUARY

Any matter not numbered as an illustration is indexed herewith.

	Page		Page		Page
Advance, world's .....	328	Illustrations from Recent		Prayer Meeting Depart-	
Benevolences .....	341	Events—Gilbert .....	251	ment .....	363
Best of Recent Sermons .....	371	Illustrations, Literary—		Prayer meeting sugges-	
"Blackest Page of Modern		Graham .....	347	tions .....	346
History"—Gibbons .....	325	Illustrative Department .....	347	Preaching with power—	
Children, New Year sermon 380		Is Jesus the Christ?—Bur-		Burrell .....	319
Children's sermons .....	362	rell .....	374	Prodigal Father, parable of 362	
Church conditions, review 330		Men, group discussions for 346		Questions, burning—Law-	
Church finances .....	341	Men, way to get .....	346	rance .....	324
Decision Day .....	342	Methods of Church Work .....	339	Religious Review of Re-	
Dollar and Church—Poole 321		New task for the church .....	323	views .....	366
Evangelism .....	353	New Years .....	355	Sermon topics .....	342, 345
Healing, ministry of—		New Year greetings .....	339	Service is reckoned, how—	
Roberts .....	378	New Year sermon—Vance 372		Jowett .....	371
"History, spiritual inter-		New year thoughts .....	350	Sunday School enlistment	
pretation of"—Mathews 329		Open door of new year		blank .....	345
Homiletic Year .....	355	—Hallock .....	376	Universal prayer, topics for 334	
Hope .....	324			Watch night service .....	340
				World growing better 331-338	

## ILLUSTRATION INDEX

First figures below refer to illustrations; second to page numbers.

	No. Page.		No. Page.		No. Page.
Apostleship, modern .....	241-349	Hardness of heart .....	298-360	New year, way to	
Approach, degree of .....	243-350	Heart, cry of penitent 289-359		happy .....	283-357
Baptized, why be .....	300-360	Highbrow, how to be-		No fooling now .....	293-360
Battle, sport of .....	256-352	come .....	254-352	Perseverance .....	237-348
Blessings in disguise .....	265-353	Humility .....	234-347	Poor animal .....	257-352
Call to service .....	296-360	Imitation Christians .....	263-353	Prayer, time in .....	250-351
Calvary .....	231-347	Inextinguishable spark 240-348		Regeneration .....	268-354
Character building .....	304-361	Jesus, does what .....	301-360	Religious life, strong 264-353	
Christ, witness for .....	266-353	Last voyage, call for 275-356		Reply by state troops 259-352	
Christ the Saviour .....	302-361	Life controlled by God 270-354		Response, real .....	291-359
Conscience, a guilty .....	261-353	Life's courtesies .....	251-351	Ruin quickly .....	245-350
Death and love .....	238-348	Man's dominion .....	233-347	Rulers or prisoners .....	258-352
Decision in song .....	294-360	Man's insignificance 242a-349		Saving hand .....	297-360
Decision, strong man's 303-361		Mile-post, past another 281-357		Saving stream .....	299-360
Doubt, fog of .....	271-354	New leaf .....	286-357	Secret, wonderful .....	247-350
Everybody's birthday 280-357		New year celebration 279-356		Seek and save .....	292-359
Eye-witness .....	253-351	New year comes .....	285-357	Self-centered .....	235-347
Fearfully and wonder-		New year duty .....	278-356	Self-sacrifice .....	237-348
fully made .....	255-352	New year experiment 277-356		Spiritual health .....	269-354
Fool, answering a .....	260-352	New year, facing .....	249-361	Texts and themes .....	
Fragrance of a holy		New year, little .....	282-357	..... 273-355, 287-358	
life .....	267-354	New years, moral sup-		Trials of life .....	239-348
Fresh fire .....	244-350	port of .....	248-350	Two ways .....	290-359
God's church .....	232-347	New year motto .....	276-356	Walk prayerfully .....	246-350
God's great grace .....	295-360	New year resolves .....	284-357	Watchman's duty .....	252-351
God's pleading .....	288-358			Why they go .....	262-353

## SCRIPTURE INDEX

First figures below refer to illustrations; second to page numbers.

	No. Page.		No. Page.		No. Page.
Gen. 1:31 .....	255-352	Matt. 10:28 .....	270-354	Rom. 8:28 .....	265-353
Gen. 4:9 .....	325	Matt. 12:12 .....	257-352	Rom. 8:31-39 .....	334
Ex. 17:8-13 .....	276-356	Matt. 14:13-15 .....	334	Rom. 11:13-24 .....	334
Josh. 3:4 .....	376	Matt. 14:31 .....	271-354	Rom. 14:23 .....	271-354
Josh. 6:20 .....	256-352	Matt. 15:8 .....	263-353	Rom. 16:25-27 .....	334
Judges 5:16, 21 .....	258-352	Matt. 19:19 .....	364, 262-353	1 Cor. 3:16 .....	255-352
1 Sam. 17:20 .....	256-352	Matt. 21:21 .....	271-354	1 Cor. 6:3, 15, 19 .....	255-352
1 Kings 3:5-15 .....	334	Matt. 21:28 .....	259-352	1 Cor. 12:4-7 .....	334
2 Kings 8:11 .....	261-353	Matt. 22:27 .....	263-353	1 Cor. 15:10 .....	260-352
1 Chron. 28:9 .....	334	Matt. 25:40 .....	371, 262-353	2 Cor. 5:14 .....	334
Ezra 3:11 .....	256-352	Matt. 27:3, 4 .....	261-353	Gal. 4:6 .....	288-258
Job 1:21 .....	270-354	Matt. 28:19 .....	259-352	Gal. 6:2 .....	251-351
Job. 42:5 .....	253-351	Mark 8:28 .....	266-353	Eph. 1:17, 18 .....	253-351
Psa. 2 .....	334	Luke 4:40-44 .....	334	Eph. 1:22, 23 .....	334
Psa. 8:5 .....	258-352	Luke 7:9 .....	371	Eph. 3:17 .....	265-353
Psa. 19:2 .....	380	Luke 8:13 .....	264-353	Eph. 6:18 .....	250-351
Psa. 24 .....	334	Luke 10:25-37 .....	334	Phil. 3:19 .....	257-352
Psa. 42:11 .....	269-354	Luke 11:14 .....	263-353	Col. 2:7 .....	264-353
Psa. 51 .....	334, 266-353, 268-354	Luke 12:28 .....	271-354	Col. 3:2 .....	372
Psa. 67:2 .....	269-354	Luke 13:8, 9 .....	334	1 Tim. 2:1-8 .....	334
Psa. 101 .....	334	Luke 16:32 .....	364	1 Tim. 4:16 .....	252-351
Psa. 103:1-5 .....	334	Luke 18:13 .....	289-359	2 Tim. 2:19 .....	264-353
Psa. 119:80 .....	269-354	Luke 19:10 .....	292-259	2 Tim. 3:14-17 .....	334
Psa. 139:14 .....	255-352	Luke 20:36, 37 .....	262-353	Heb. 2:7 .....	258-352
Prov. 1:7 .....	363	John 4:19 .....	291-359	Heb. 4:16 .....	250-351
Prov. 3:1-18 .....	363	John 6:37 .....	301-360	Heb. 6:19 .....	265-353
Prov. 24:7 .....	260-352	John 12:31, 32 .....	334	1 Pet. 2:13-25 .....	334
Prov. 26:5 .....	260-352	John 20:19-23 .....	334	1 Pet. 3:8 .....	251-351
Prov. 28:1 .....	261-353	Acts 2:1-4 .....	334	1 John 1:1 .....	253-351
Eccl. 8:5 .....	379	Acts 4:12 .....	267-354	1 John 1:7 .....	299-360
Isa. 54:2-5 .....	334	Acts 4:13 .....	260-352	1 John 1:9 .....	268-354
Jer. 8:19 .....	259-352	Acts 4:31 .....	266-353	1 John 3:17 .....	262-353
Jer. 19:32 .....	251-351	Acts 16:30, 31 .....	302-361	3 John 2 .....	269-354
Ezek. 3:17, 18 .....	252-351	Acts 20:26 .....	252-351	Jude 10 .....	257-352
Ezek. 11:19 .....	268-354	Rom. 1:21 .....	258-352	Rev. 3:14-32 .....	334
Hab. 2:4 .....	334	Rom. 2:12 .....	259-352	Rev. 3:16 .....	263-353
Matt. 6:6 .....	250-351	Rom. 6:23 .....	290-359	Rev. 14:13 .....	267-354
Matt. 6:25-33 .....	363	Rom. 8:11 .....	269-354		



# The Wonderful Mission of the Internal Bath

By C. G. Percival, M. D.

**D**O you know that over five hundred thousand Americans are at the present time seeking freedom from small, as well as serious ailments, by the practice of Internal Bathing?

Do you know that hosts of enlightened physicians all over the country, as well as osteopaths, physical culturists, etc., etc., are recommending and recognizing this practice as the most likely way now known to secure and preserve perfect health?

There are the best of logical reasons for this practice and these opinions, and these reasons will be very interesting to every one.

In the first place, every physician realizes and agrees that 95 per cent of human illness is caused directly or indirectly by accumulated waste in the colon; this is bound to accumulate, because we of to-day neither eat the kind of food nor take the amount of exercise which Nature demands in order that she may thoroughly eliminate the waste unaided—

That's the reason when you are ill the physician always gives you something to remove this accumulation of waste before commencing to treat your specific trouble.

It's ten to one that no specific trouble would have developed if there were no accumulation of waste in the colon—

And that's the reason that the famous Professor Metchnikoff, one of the world's greatest scientists, has boldly and specifically stated that if our colons were taken away in infancy, the length of our lives would be increased to probably 150 years. You see, this waste is extremely poisonous, and as the blood flows through the walls of the colon it absorbs the poisons and carries them through the circulation—that's what causes auto-intoxication, with all its perniciously enervating and weakening results. These pull down our powers of resistance and render us subject to almost any serious complaint which may be prevalent at the time. And the worst feature of it is that there are few of us who know when we are auto-intoxicated.

But you never can be auto-intoxicated if you periodically use the proper kind of an Internal Bath—that is sure.

It is Nature's own relief and corrector—just warm water, which, used in the right way, cleanses the colon thoroughly its entire length and makes and keeps it sweet, clean and pure, as Nature demands it shall be for the entire system to work properly.

The following enlightening news article is quoted from the *New York Times*:

"What may lead to a remarkable advance in the operative treatment of certain forms of tuberculosis is said to have been achieved at Guy's Hospital. Briefly, the operation of the removal of the lower intestine has been applied to cases of tuberculosis, and the results are said to be in every way satisfactory.

"The principle of the treatment is the removal of the cause of the disease. Recent researches of Metchnikoff and others have led doctors to suppose that many conditions of chronic ill-health, such as nervous debility, rheumatism, and other disorders, are due to poisoning set up by unhealthy conditions in the large intestine, and it has even been suggested that the lowering of the vitality resulting from such poisoning is favorable to the development of cancer and tuberculosis.

"At Guy's Hospital Sir William Arbuthnot Lane decided on the heroic plan of removing the diseased organ. A child who appeared in the final stage of what was believed to be an incurable form of tubercular joint disease, was operated on. The lower intestine, with the exception of nine inches, was removed, and the portion left was joined to the smaller intestine.

"The result was astonishing. In a week's time the internal organs resumed all their normal functions, and in a few weeks the patient was apparently in perfect health."

You undoubtedly know, from your own personal experience, how dull and unfit to work or think properly, biliousness and many other apparently simple troubles make you feel. And you probably know, too, that these irregularities,



all directly traceable to accumulated waste, make you really sick if permitted to continue.

You also probably know that the old-fashioned method of drugging for these complaints, is at best only partly effective; the doses must be increased if continued, and finally they cease to be effective at all.

It is true that more drugs are probably used for this than all other human ills combined, which simply goes to prove how universal the trouble caused by accumulated waste really is—but there is not a doubt that drugs are being dropped as Internal Bathing is becoming better known—

For it is not possible to conceive until you have had the experience yourself, what a wonderful bracer an Internal Bath really is; taken at night, you awake in the morning with a feeling of lightness and buoyancy that cannot be described—you are absolutely clean, everything is working in perfect accord, your appetite is better, your brain is clearer, and you feel full of vim and confidence for the day's duties.

There is nothing new about Internal Baths except the way of administering

them. Some years ago Dr. Chas. A. Tyrrell, of New York, was so miraculously benefited by faithfully using the method then in vogue, that he made Internal Baths his special study and improved materially in administering the Bath and in getting the result desired.

This perfected Bath he called the "J. B. L. Cascade," and it is the one which has so quickly popularized and recommended itself that hundreds of thousands are today using it.

Dr. Tyrrell, in his practice and researches, discovered many unique and interesting facts in connection with this subject; these he has collected in a little book, "The What, the Why, the Way of Internal Bathing," which will be sent free on request if you address Chas. A. Tyrrell, M. D., 134 West 65th Street, New York City, and mention having read this in The Expositor.

This book tells us facts that we never knew about ourselves before, and there is no doubt that every one who has an interest in his or her own physical well-being or that of the family, will be very greatly instructed and enlightened by reading this carefully prepared and scientifically correct little book.

### SERMON OUTLINES.

B. Schlupf, Bucharest, Roumania.

**We preach Christ crucified. 1 Cor. 1:23.** Since Paul's time, mighty changes have taken place in every sphere of human activity. Science has been revolutionized, philosophies have come up and passed away. The Christian preacher takes his place today beside Paul in the statement of our text. Why?

**I. The world is being ruined by the same destructive sins.** The sins rampant in the world in Paul's time, can we not see them on all sides today? Godlessness, unrighteousness, dishonesty, impurity—you find them in the epistles of Paul and you see them round about you.

**II. Christ's cross and blood are the only means of salvation, as they were then.** Despite the progress man has made on all sides, no other way has been found to rid a person of his sin and guilt. Today it is true, as it was then: "The blood of Jesus Christ, God's son, cleanses us from all sin!"

**The Spirit of God constrains us, as he did Paul, to preach the Gospel of God's free grace.** And when we long to illustrate the truth of God's love and saving grace, we instinctively lead the sin-troubled soul to the cross of Christ. No words of ours, even though we came "with excellency of speech or of wisdom," so forcibly and clearly prove the truth of God's desire, that "not any one should perish" (2 Pet. 3:9), but that "all men be saved" (1

Tim. 2:4), as the cross and the blood so freely given there!

So we, as ambassadors of Christ, take our stand at his cross and cry out: "O come, be ye reconciled to God!" (2 Cor. 5:20).

### LITTLE SQUIBS OF INTEREST.

The following brief items contain suggestions for your church calendar or church paper. Frequently such simple suggestions are worth their weight in gold to the inventive

#### Church Postals.

We have seen recently a number of postal cards bearing the pictures of churches. These may be half-tone engravings or actual photographs. Such postal cards are gladly used by the members of the church in writing to their friends, and they give a pleasant glimpse of an essential feature of their lives. They are also very useful in the church's communications to its members and those that are not members at present.

#### Helping the People to Read Religious Books.

An Episcopal minister in a Missouri town appointed himself a committee of one to see that the local public library was well stocked with works on the Christian religion and then followed up his efforts by issuing circulars recommending and describing the literature on the various topics connected therewith. We pass on the idea.